THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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Extracts from Coleridge.

'T is the sublime of man,
Our noontide majesty, to know ourselves
Parts and proportions of one wondrous whole!
This fraternizes man, this constitutes
Our charities and bearings. But 't is God
Diffused through all, that doth make all one whole;
This the worst superstition, him except
Aught to desire, supreme reality!
The plenitude and permanence of bliss!
O fiends of superstition! not that oft
The erring priest hath stain'd with brother's blood
Your grisly idols, not for this may wrath
Thunder against you from the Holy One!
But o'er some plain that steameth to the sun,
Peopled with death; or where more hideous trade
Loud-laughing packs his bales of human anguish:
I will raise up a mourning, O ye fiends!
And curse your spells, that film the eye of faith,
Hiding the present God; whose presence lost,
The moral world's cohesion, we become
An anarchy of spirits! Toy-bewitch'd,
Made blind by lusts, disherited of soul,
No common centre man, no common sire
Knoweth! A sordid solitary thing,
'Mid countless brethren with a lonely heart
Through courts and cities the smooth savage roams,
Feeling himself, his own low self the whole;
When he by sacred sympathy might make
The whole one self! Self that no alien knows!
Self, far diffused as fancy's wing can travel!
Self, spreading still! oblivious of its own
Yet all of all possessing! this is faith!
This the Messiah's destined victory!

Believe thou, O my soul,
Life is a vision shadowy of truth;
And vice, and anguish, and the wormy grave,
Shapes of a dream! The veiling clouds retire,
And lo! the throne of the redeeming God
Forth flashing unimaginable day,
Wraps in one blaze earth, heaven, and deepest hell!

THE CHURCHMAN.

NARRATIVE OF EVENTS CONNECTED WITH THE RISE AND PROGRESS OF THE PROTESTANT EPISCOPAL CHURCH IN VIRGINIA.

"Among the early records which communicate the history of the permanent settlement of Virginia, is to be found the name of a clergyman, whose modest worth and Christian character form an appropriate introduction to a narrative which records the progress of that Church to which he belonged. This clergyman was the Rev. Robert Hunt, one of the petitioners for the charter granted by James I. to the London Company, on the 10th of April, 1606. How far the determination to become one of the first emigrants may have influenced Mr. Hunt in soliciting the charter, cannot now be known with certainty: it is probable, however, that it was not without its weight; as we find him, on the 19th of December, 1606, embarking for Virginia with the leaders of the infant colony, about to be planted under the auspices of the newly-formed company. And fortunate was it for the enterprise that such was the case. An unhappy jealousy arising between the individuals who were to compose the council of the colony threatened ruin to the whole undertaking, until the prudent conduct and pious exhortations of Mr. Hunt succeeded in allaying their mutual animosity. It is but justice to the memory of this worthy man, to state, that scanty as are the materials from which to form an estimate of his character, enough is still recorded to show that it was one of which no clergyman need to be ashamed. His heart was in the business, and he wanted not resolution to accomplish the object. "On the 19th of December, 1606," (says one who bore a part in the enterprise,) "wee set saile, but by unprosperous winds were kept six weeks in the sight of England; all which time Mr. Hunt, our preacher, was so weak and sick that few expected his recourie; yet although we were but ten or twelve miles from his habitation (the time wee were in the Downes,) and notwithstanding the stormy weather, nor the scandalous imputation (of some few, little better than atheists, of the greatest rank among us) suggested against him, all this could never force from him so much as a seeming desire to leaue the businesse, but preferred the service of God, in so good a voyage, before any affection to contest with his godlesse foes, whose disastrous designs (could they haue preuailed) had euen then ouerthrowne the businesse, so many discontents did then arise, had he not with the water of patience and his godly exhortations (but chiefly by his true deuoted examples) quenched those flames of enuy and dissension." *

Not an incident is related of him which does not illustrate the possession of a Christian spirit. The wholesome influence by which he was enabled to control the angry passions of his companions was probably founded in their respect for his consistent piety: and as we hear of no efforts made to enrich himself in the colony, it is not difficult to believe that his emigration resulted from an honest desire to supply the ministrations of the Gospel to the destitute and benighted. This, it should be recollected, was one of the avowed objects expressed in the king's instructions to the company, "That the said presidents, councils, and the ministers should provide that the true word and service of God be preached, planted, and used, not only in the said colonies, but also as much as might be, among the savages bordering upon them, according to the rites and doctrines of the Church of England." Indeed, by those who made the first efforts to colonise Virginia, the diffusion of Christianity was always held forth as one of the objects of the enterprise. As far back as 1588, when Sir Walter Raleigh made an assignment of his patent to Thomas Smith and others, he accompanied it with a donation of one hundred pounds, "for the propagation of the Christian religion in Virginia." † It was also enjoined in the royal instructions, issued in 1606, "that all persons should kindly treat the savage and heathen people in those parts, and use all proper means to draw them to the true service and knowledge of God.‡ And the first charter assigns as one of the reasons for the grant that the contemplated undertaking was "a work which may, by the providence of Almighty God, hereafter tend to the glory of his divine majesty, in propagating of Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God."§

On the 26th of April, 1607, the little fleet of three ships entered the Chesapeake, and on the 13th of May the colonists landed. Upon a peninsula which projected from the northern shore of James River may still be seen the ruins of a tower which once formed part of a Christian church; and this, with its surrounding graveyard, is now almost the only memorial left to mark the site of what once was James Town. Here it was that the emigrants debarked, and on this ground was erected the first church in Virginia. Scarcely, however, had the colonists landed, before the pious interposition of Mr. Hunt again became necessary to appease the animosity of the president of the council and the celebrated Captain Smith. His effort proved successful. Smith was received into the council; and on the 14th of May partook, with his rival, of the sacrament of the Lord's Supper, which was then administered for the first time in Virginia. James Town was the first permanent habitation of the English in America; and Virginia commenced its career of civilization with one of the most impressive solemnities of the Christian Church.

To trace the gradual progress of this little band of pioneers, in the establishment of a colony which "grew up in misery," might afford matter of painful interest; but it comports not with the purpose of this little narrative to allude to any transactions in the infant settlement, other than those which are connected with the condition and progress of the Church. The piety of the emigrants, stimulated by the exhortations of their teacher, led to the almost immediate erection of an edifice, humble indeed, as were the rude habitations by which it was surrounded; but hallowed as the place dedicated to the worship of the Almighty. A few months only had elapsed before a fire accidentally commencing in the storehouse, speedily communicated to the other buildings of the village, (for the whole town was thatched with reeds,) and the church shared in the common calamity. The incident served to bring out into bolder relief the Christian virtues of the worthy clergyman. Mr. Hunt had taken with him his library,—which, though not large, was, under the circumstances, doubly valuable; and this, together with every thing he had, was consumed. With the church destroyed and the town in ashes, without a shelter for his head or clothing for his nakedness, deprived of a source of enjoyment which the man of books knows how to appreciate, and with the sorrows and sufferings of his fellow-creatures to excite his warmest sympathies, it would not have been wonderful had the weakness of human nature been heard in the murmurs of despondency; but no groan escaped him. Disease also was added to the list of afflictions; for between the months of May and September, no less than *one-half* of the colonists died; and yet, it is recorded of this excellent man that he never was heard to repine,§ but meeting with a submissive and cheerful spirit these successive visitations of Providence, he encouraged his drooping companions; and supported by the persevering energy of Captain Smith, the true father of Virginia, he exhorted the wavering and comforted the despairing; so that in the spring of 1608, he found the reward of his labors in the town rebuilt and the church restored.‖

Of such a man, it is natural to lament that more is not known. How long he lived after his arrival with the colony, is a point on which there exists no certain information. But little trace has been found of Mr. Hunt after this period; it is known, however, that he never left Virginia; he literally gave his life to the cause in which he had embarked.¶ And had nothing more been related of him than that he was twice able to reconcile the discords of angry rulers, without being claimed as a partisan by either, he would have left behind him a reputation befitting the minister of Him who said, "Blessed are the peace-makers." But though more cannot with certainty be affirmed of the conduct of Mr. Hunt, the conjecture is not improbable that he lived for some time in the colony, and that the first *recorded* marriage in Virginia was solemnized by him.* It was in the year 1608 that a white woman was first seen in the colony; and the historians of that day relate the fact of her marriage soon after her arrival.†

The next record with which we meet of the presence of a clergyman in the colony is found in the history of the providential arrival of Lord De la War at the moment when the inhabitants had embarked for England, with a determination to forsake the country for ever. The circumstances which prompted the colonists to this abandonment form a sorrowful page in the early history of Virginia. When the four small vessels in which they had embarked fell down James River with the tide, it is recorded that "none dropped a tear, because none had enjoyed one day of happiness." Famine had done its fearful work so effectually, that in the short space of six months five hundred had been reduced to sixty; and the horrors of this eventful period of suffering were for years remembered and perpetuated in the expressive phrase, "*The starving time.*" It was on the 10th of June, 1610, that Lord De la War arrived; he had brought with him a chaplain; and the incidents which immediately followed his landing are best related in the language of an eye-witness, whose narrative has been preserved by Purchas: "We cast anchor before James Towne, where we landed; and our much grieved governour first visiting the church, caused the bell to be rung, at which all such as were able to come forth of their houses repayred to church, where our minister, Master Bucke, made a zealous and sorrowfull prayer; finding all things so contrary to our expectations, so full of misery and misgovernment."‡

Up to the time of Lord De la War's arrival, the colony had been governed by a president and council. In 1609 the company in England had obtained from the king another charter, by which the form of government was in some measure altered, and the affairs of the colony placed under the direction of certain officers, to be elected and sent out by the company. And it is worthy of note that such was the dread of Popery, that it was declared in the new charter that no person should pass into Virginia but such as should first have taken the oath of supremacy.§ Under the new charter, Lord De la War was chosen to be the first *governor* of Virginia, an officer before unknown in the colony; and under his judicious direction, affairs were soon re-established.

This change in the government, from an aristocracy to the dominion of one, is mentioned, because prior to this time there does not seem to have been any interference by the company in England with the religious affairs of the colony. The adventurers were left to their own sense of piety and the instructions of their spiritual teachers, as being sufficient to prompt them to a proper care of the institutions of religion; and nothing more definite had been said than that the exercise of Christianity in the New World should conform to the rites, ceremonies, and doctrines of the Church of England. But after this period we find more specific instructions sent from the mother country, and religion began to form one of the subjects of the very imperfect legislation of the company for their distant colony. The ill health of Lord De la War was such that in a few months he was obliged to leave his government in the hands of a substitute, until the 10th of May, 1611, when Sir Thomas Dale, the new governor, arrived.

The arrival of this individual marks the period at which penal laws were first introduced to aid the colonists in keeping a good conscience. The readers of the present day will be tempted to smile on hearing that the Church was laid under martial law; yet such was literally the fact.

The difficulties which had embarrassed the progress of the colony were supposed by the company, and truly supposed, to consist principally in a spirit of insubordination and indolence; and by way of remedy for these evils, more rigor both in the enactments and execution of the laws was deemed necessary. At that time Sir Thomas Smith had a controlling influence in the affairs of the company; and, as it would seem, ventured, upon his own responsibility, to furnish the new governor with a body of "Lawes, diuine, morall, and martiall" for Virginia.¶ They were chiefly translated from the martial laws of the Low Countries, and were entirely at variance with the spirit of English liberty. The Church was provided for in this singular code of bloody enactments; but it is due both to the governors and governed, to state, that on the one hand there was as little disposition to enforce, as on the other there was to submit to the penalties of the code. It was in truth, though formally promulgated, a dead letter; and to the honor of the London Company and the colonists, it should be mentioned that during their government not a solitary instance is recorded of a persecution for mere difference of opinion. The penalties incurred for the non-observance of religious duties were never rigidly enforced; and the power to remit them entirely, which belonged to the governor and council, was not unfrequently exercised.* These laws, so far as the Church is concerned, are subjoined; and if in their perusal the reader should find cause for thankfulness that he lives in an age when the true principles of Christian liberty, and the rights of conscience, are better understood than they were in the days of our forefathers, their publication will not be useless.

I. "I do strictly command and charge all captaines and officers, of what qualitie or nature soever, whether commanders in the field, or in towne, or townes, forts, or fortresses, to have a care that the Almighty God bee duly and daily served; and that they call vpon their people to heare sermons; as that also they diligently frequent morning and evening praier themselues by their own exemplar and daily life and duty herein encouraging others thereunto; and that such, who shall often and wilfully absent themselues, be duly punished according to the martiall law in that case provided.

II. "That no man speake impiously or maliciously against the holy and blessed Trinitie, or any of the Persons; that is to say, against God the Father, God the Son, and God the Holy Ghost; or against the known articles of the Christian faith, upon paine of death."

III. "That no man blaspheme God's holy name upon paine of death; or vse vnlawful oathes; taking the name of God in vaine; curse or banne vpon paine of severe punishment for the first offence so committed, and for the second to have a bodkin thrust through his tongue; and if he continue the blaspheming of God's name, for the time so offending, he shall be brought to a martiall court, and there receive censure of death for his offence.

V. "No man shall speake any word, or do any act, which may tend to the derision or despight of God's holy Word upon paine of death. Nor shall any man vnworthily demeane himselfe vnto any preacher or minister of the same, but generally hold them in all reverent regard and dutifull intreatie; otherwise he, the offender, shall openly be whipt three times, and aske publiс forgiveness in the assembly of the congregation three severall Saboth daies.

VI. "Euerie man and woman duly twice a day upon the first towling of the bell shall upon the working daies repaire vnto the church to heare diuine service, vpon paine of losing his or her day's allowance for the first omission; for the second to be whipt; and for the third to be condemned to the gallies for six months. Likewise, no man or woman shall dare to violate or breake the Saboth by any gaming, publique, private, abroad or at home, but duly sanctifie and obserue the same, both himselfe and his familie; by preparing themselues at home by priuate praier that they may bee the better fitted for the publique, according to the commandments of God and the orders of our Church; as also euerie man and woman shall repaire in the morning to the diuine service, and sermons preached vpon the Saboth-day, and in the afternoon to diuine service and catechising; upon paine for the first fault to lose their prouision and allowance for the whole weeke following; for the second to lose the said allowance, and also to be whipt; and for the third to suffer death.

VII. "All preachers or ministers within this our colonie or colonies shall in the forts where they are resident, after diuine service, duly preach euery Saboth-day in the forenoone, and catechise in the afternoone, and weekly say the diuine service twice euerie day, and preach euerie Wednesday; likewise euerie minister, where he is resident, within the same fort or fortresses, towne or townes, shall chuse vnto him foure of the most religious and better disposed, as well to informe of the abuses and neglects of the people in their duties and service to God, as also to the due reparation and keeping the church handsome, and fitted with all reuerent obseruances thereunto belonging; likewise euery minister shall keep a faithfull and true record or church booke of all christenings, marriages, and deaths of such our people as shall happen within their fort or fortresse, towne or townes at any time, upon the burthen of a neglectful conscience, and vpon paine of losing their entertainment.

XXXIII. "There is not one man nor woman in the colonie now present, or hereafter to arrive, but shall giue up an account of his and their faith and religion, and repaire vnto the minister, that by his conference with them, he may vnderstand and gather whether heretofore they have been sufficiently instrvcted and catechised in the principles and grounds of religion; whose weakness and ignorance herein, the minister finding and aduising them in all love and charitie to repaire often vnto him to receive therein a greater measure of knowledge; if they shall refuse so to repaire vnto him, and he the minister give notice thereof vnto the governour, or that chiefe officer of that towne or forte, wherein he or she, the parties so offending shall remain, the governour shall cause the offender for the first time of refusal to be whipt; for the second time to be whipt twice, and to acknowledge his fault vpon the Saboth-day in the assembly of the congregation; and for the third time to be whipt euerie day until he hath made the same acknowledgment, and asked forgiueness of the same; and shall repaire vnto the minister to be further instructed as aforesaid: and vpon the Saboth, when the minister shall catechise and of him demande any question concerning his faith and knowledge, he shall not refvse to make answer vpon the same perill.†"

There never will be wanting men who will advocate the doings of those in authority, and there is therefore nothing to excite surprise in the compliant sycophancy of a writer of that day who could approve of the merciless severity of a code so cruel that it was never enforced. "Good," says he, "are these beginnings wherein God is thus before; good are these laws, and long may they stand in their due execution."‡

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* 4 Purchas' Pilgrims, p. 1705.

† Burk's History of Virginia, vol. i. p. 66.

‡ Ibid. p. 91.

§ 1 Charter—1 Hazard's State Papers, 51.

§ Stith's Virginia, 59.

‖ Ibid., 76.

¶ Captain John Smith's advertisements for the inexperienced planters of New-England, or any where, &c. Mass. Historical Collections, vol. iii. series 3.

* See Holmes' Annals, vol. i. p. 132, note 1.

† Beverly's History of Virginia, 19; 1 Holmes' Annals, 132.

‡ Purchas, book ix. chap. vi.

§ 2d Charter, 1 Hazard's State Papers, 72.

¶ Stith's Virginia, 122; 1 Burk's Virginia, 165.

* 1 Burk, Appendix, 304.

† For the colony in Virginea Brittannia; Lawes, Diuine, Morall, and Martiall," &c. London, 1612. Collected and published by William Strachey. In the City Library of Philadelphia.

‡ The new Life of Virginia, declaring the former services and present state of that plantation," &c. London, 1612. In Howard College Library.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—I the other day read the following scraps to a friend, who thought they might be not out of place in your columns. If you think so too, they are at your service. I am aware they will neither interest nor inform the majority of your readers. It is, however, not impossible that in some one or two cultivated minds they may serve as sparks, to ignite valuable trains of thought. If so, the room they occupy will not have been wasted.

Yours, &c. Indagator.

THE GOSPEL AND PHILOSOPHY.

It is wonderful, the manner in which the Gospel has overtaken or met, struggled with, and vanquished, philosophy in every age. At its rise, it had the Platonic, Academic, Stoic and Epicurean sects to contend with. The first and third of these it appropriated to its own purposes. The Academics and the Epicureans it routed thoroughly. It is the *appropriation* of the several prevailing systems to its own uses, by the Gospel, that most strikes me. Observe how the *Old* Platonism was made the handmaid of Christianity, in the writings of Justin, for example, and of Clement of Alexandria; the *New*, in those of Origen and Synesius. The latter, it is true, departed from the purity of the Christian faith to make the alliance; not, however, because it was necessary, because he was a *philosophist* before, and more than he was a *Christian*, and was himself a living trophy of the victory of the Gospel over philosophy.

Epictetus and Arrian, Stoics, afford evidence of the same conquests, of another kind, for their writings are most plainly tinctured with the New Testament psychology, morality and spirituality; their very style is affected.—Then arose the Eclectic school, and Clement of Alexandria, Origen, and perhaps Lactantius, show how the Gospel seized and used it. At the revival of Platonism in its later form, Christianity stood by, and all the writings of the commentators of Plato show that they felt her influence; while those of the Greek fathers prove that she successfully employed their armory in her own cause.—The School-Peripateticism is an illustrious example of philosophy serving the Gospel even against its will, in fetters.—The revived Platonism of the fifteenth century was united with Christianity by many of its most eminent professors.—Restored Peripateticism, in the sixteenth, was almost monopolized by the Reformers and their successors.—Then Descartes and Gassendi arose, and the *positive* doctrines of the former, and the *negative* assaults of the latter upon Aristotle, were alike turned to the purposes of Christianity. *Bacon* and his school (few and small, but honorable) were in sworn allegiance to the Gospel. *Locke* shows how the sensual philosophy is capable of alliance with revelation; *Leibnitz*, how the Harmonic system may be taught by a humble Christian—even the cold philosophy of Wolf was used in teaching Christianity in Germany by many true believers,—Mosheim, for instance.

Later, Kant's speculations, wonderful illustrations at once of the strength and weakness of the human intellect, have been turned to good account, in restoring the Gospel to its due ascendancy over the worldly and dead orthodoxy of Germany. Men have learned that there is a higher use of reason than to cavil at revelation, and that the essence of wisdom does not consist in unbelief. Schelling, the refiner of the Kantian system, is an avowed convert to the whole sum of Christian doctrine. Tholuck, trained in the same school, with many learned and zealous associates who harmonize with his metaphysical and psychological opinions, have introduced a method of exposition surpassing any yet taught in continental schools, and going hand in hand with patristical exegesis in its most palmy days. And now, Vinet, of Basle, is making, most successfully, a like use of the investigations and results of *Cousin*, his master in philosophy—but far, very far, beneath him in true Christian knowledge, because he seeks God by the wisdom of the world, which never has, and never will find him out. It is remarkable how the mere worldly ends of Kant and Cousin have been made subordinate and subservient to the enthronement of the pure Gospel, in England by Coleridge, in France by Vinet, and, I believe, by the writers of 'Le Semeur.' Is it not the King of saints overruling the wilfulness and pride of man's intellect to the extension of his own blessed kingdom? Even so shall *all* the kingdoms of this world, intellectual as well as civil, be subject unto our Lord and his Christ. Amen.

THE TRINITY.

I think I find a remarkable coincidence between this high article of revealed truth, and Cousin's analytical results in psychology and ontology. Compare—1) the *unity in triplicity* of the soul, in free activity or *personality; reason;* and *sensation:*—2) the corresponding unity in triplicity of existence, in the 'moi,' or *individual;* the 'non-moi,' or *exterior world;* and the Author and End of both, the Essence and Cause of all: and—3) the still higher answering unity in triplicity of the Great First Cause himself: *Essence* or 'substance;' (the FATHER;) *Activity,* (the SON, the 'Word, by whom all things were made that are made;') and *Intelligence,* (the SPIRIT, the source of light and intellectual light.)

Again, there seems to me to be something of the same transcendent truth in the doctrine of Xenocrates the Pythagorean, as given by Stobaeus, Eclog. Physic. p. 62.* Ξενοκρατης . . . την μοναδα και την δυαδα θεους, την μεν ὡς ἀῤῥενος πατρος εχουσαν ταξιν, εν ουρανῳ βασιλευουσαν, ἡντινα προσαγορευει και Ζηνα και περιττον και νουν, ὁστις εστιν αυτῳ πρωτος Θεος, τηνδε ὡς θηλειαν (the Holy Spirit is represented as *the Mother* by several branches of Gnostics; see Doederlein de Ebionites, p.) μητρος Θεων δικην της ὑπο τον ουρανον ληξεως ἡγουμενην; ἡτις εστιν αυτῳ ψυχη του παντος . . . . θειον δε ειναι και τον ουρανον και τους αστερας πυρωδεις ολυμπιους θεους και ἑτερους ὑποσηληνους δαιμονας αορατους.—Here are, 1) a *monad* and *duad,* i. e. a triad, in the Godhead. 2) The *first* principle of duty—the *monad,* the 'Father.' 3) Part (or the whole?) of the 'duad,' the *Spirit* (soul) of the world—the conceiver of all things, operated on by the Father to produce all things—the 'brooder' (מרחפת Gen. i. 2.) 4) 'Invisible demons,' subordinate agents of the Supreme God, in the regions of middle air.

Again, I find a remarkable shadow of the divine Trinity in Unity, in what Cousin calls the 'theodicée' of the Alexandrine (Eclectic) school; and, still more, in his correction of it.—"Le principe universel des choses, Dieu, est *l'unité absolue.* Or l'unité absolue, in tant qu' absolue, est une unité qui ne peut avoir l'attributs, de qualités, de modifications, car tout cela le diviserait; son existence se reduit necessairement à l'essence pure. Mais . . . . selon l'ecole d'Alexandrie, Dieu n'est pas seulement l'essence pure, c' est aussi *l'intelligence,* c' est l'intelligence absolue, aussi absolue que l'intelligence peut l'etre; car . . . l'intelligence reduite à sa plus simple expression, suppose encore qu' il y a intelligence de quelque chose, par example, l'intelligence, la connoissance, de Dieu par lui-mêne. Or, la est dejas la distinction d'un *sujet* dans la connoissance et d' un *objet.* C'est là la plus simple expression de l'intelligence; et telle est en effet l'intelligence divine, selon l'ecole d'Alexandrie.—Dieu . . . possede à son *second* degre, dans son *second* point de vue, l'attribut de *l'intelligence.* Il en possede encore une autre: il doit etre conçu comme ayant en soi la *puissance,* cette puissance, cette activité qui est l'activité, *la puissance* creatrice. Voila la trinité alexandrine; Dieu *en soi,* Dieu comme *intelligence,* Dieu comme *puissance.*" †—Here are the Father, the Spirit, and the Word. But Cousin goes on to demonstrate a weak point in the Alexandrine view,—the inconsistency of their *absolute unity* of the Godhead with this *triple state, degree* or *manifestation.*—"Dieu, comme intelligence, admet en soi une division; car on ne se connoit qu' en se prenant comme objet de sa propre connoissance; et l'attribut de l'intelligence introduit necessairement dans l'essence de l'unité divine la dualité, condition de la pensée, caractere de la conscience. Ou il faut se resigner à une Dieu sans conscience, ou il faut consentir à la dualité dans l'unité primitive. Il y a plus; Dieu n'est puissance, puissance productive; qu' a la condition de produire inepuisablement, de produire infiniment; la puissance introduit donc encore dans l'agent qui la possede et l'exerce la multiplicité ‡ indefinie." — "Or, selon l'ecole d'Alexandrie, la multiplicité, la diversité, et la dualité qui commence la diversité, est *inferieure* à l'unité absolue; d'ou il suit, en général, que la puissance et l'action, l'intelligence et la pensée, sont inferieures à l'existence en soi, à l'unité absolue."—This was the diverging point of the Alexandrine school, into mysticism, viz. quietism. Cousin corrects it —"Il n'est pas vrai que l'unité soit supérieure à la dualité et à la multiplicité, quand la dualité et la multiplicité dérivent de l'unité et s'y rattachent. Car qu' est ce que la dualité et la multiplicité produites par l'unité, sinon la *manifestation* de l'unité? Une unité que ne se developperait pas en dualité et en multiplicité ne serait qu' une unité abstraite.—Si Dieu n'est que l'être ensoi, il est comme s'il n'etait pas; et s'il est réellement, s'il est à la fois et comme substance et comme cause, comme essence à la fois et comme intelligence et puissance, il ne peut pas ne pas se dèvelopper: or tout dèveloppement *sort* de l'unité; *mais il ne la dissout pas, il la* MANIFESTE."—This is unrelishing doctrine for *Unitarians!* To come, too, from a *philosopher,* an advocate and expounder of *pure reason!*—Here is the Father, *manifesting* himself in the Word and the Spirit—one, and yet *more* than one—Being, Power, and Intelligence. Let him fault Cousin's analysis who can. To me it savors of another kind of reason than that concerned in the hatching of '*rational Christianity.*' And yet high and noble as are its flights, and curious as are its results, laid side by side with the truths which we derive from a yet higher source —it does not tempt to be 'wise above what is written.'

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* Quoted by Cousin, *Lect. sur l'Hist. de la Philos. du 18e Siecle,* Lect. viii. p. 283, note 1.

† Cousin, *Lect.,* &c. p. 330.

‡ N. B. The "Word" become man is *one* with *us; we* are *one* with Him. He is *in all creation;* all things are by him, in him, and for him.

For the Churchman.

DAILY MEDITATIONS.

Monday.—1 Cor. iv. 5. The Lord both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.

This solemn fact is well amplified in the following striking lines of Dr. Young:—

O treacherous conscience! while she seems to sleep,
In rose and myrtle, lull'd with syren song;
While she seems nodding o'er her charge, to drop
In headlong appetite the slackened rein,
The sly informer minutes every fault,
And her dread diary with horror fills.
Not the gross act alone employs her pen,
She dawning purposes of heart explores:—
Unnoted, notes each moment misapplied.

Tuesday.—Isaiah liii. 4. Surely *He* hath borne our griefs and carried our sorrows.

Every circumstance of privation, of discouragement, of insult, of deadly hostility, which naturally fell in the way of a ministry like his, exercised among a people profligate, malignant and fanatical, was endured by Christ as submissively as if no extraordinary powers of relief or defence had been at his disposal.

From Enthusiasm.

Wednesday.—Acts xiii. 36. David, after he had served his own generation, by the will of God, fell on sleep.

Oh! my soul, pray that thou mayest not be called to the sleep of death, until thou shalt have served thine own generation according to the will of David's God. It is a blessed privilege to fall asleep with the Christian harness buckled on—"with our sword in our hands." Ah! spite of the tender ties which entwine this earth around our hearts, how welcome must death be to him who has spent his life in the service of Him who lived, and suffered, and died, and rose again for us! Death cannot be what we esteem death, when it purchases for us release from sin, and care, and temptation, and (O! that we could sufficiently enter into *this* thought) *provocations against the very mercies of our gracious* God.

Thursday.—Rom. xiii. 12. The day is far spent; the night is at hand.

Surely he who hath to perform an infinitely important journey over a howling wilderness, with but little day-light, and the certainty of night before him; surely such a one will proceed promptly on his way, and as good old Bunyan says, "Set his face toward his journey." Who, therefore, would not feel inclined to pity rather than *praise,* (as is the order of this *day of new things,*) that host of frivolous writers who waste their own precious time, and write as to fritter away ours also, on works of what is termed elegant literature. Such writers earn for themselves the remarks bestowed by the Poet Mason on Dryden, who, with all his learning and wonderful power of words, applied neither the one nor the other in that happy cause which, when the night of death stole on him, would so surely have awaited him, to all eternity:—

Born with too generous or too mean a heart,
Dryden! in vain to thee those stores were lent;
Thy sweetest numbers but a trifling art;
Thy strongest diction, idly eloquent.
The simplest lyre, if truth direct its lays,
Warbles a melody ne'er heard from thine.

Friday.—Psalm xix. 1. The heavens declare the glory of God.

Ye pale inhabitants of night,
Before my intellectual sight,
In solemn pomp ascend:
O! tell how trifling man appears,
The train of idle hopes and fears,
That varying life attend.—*Miss Carter.*

Saturday.—Exod. xxxiii. 13. Show me now thy way, that I may know thee.

O Lord, suffer me not to step aside one inch from thy way, much less to fall away from thee, the true Vine and fortress of my soul, by the plausible insinuations of my own brain and imagination. As a good shepherd, carry me, O Christ, in thy arms, whenever my increasing weakness may require.—*Golden Treasury.*

Sunday.—Luke xiv. 10. The Son of Man is come to seek and to save that which was lost.

There is nothing, let us remember, in privileges, in ordinances, or in services, that can insure us salvation.

The only purchase which can avail for that is the precious blood of JESUS CHRIST. It is by submision to *him*, of our hearts and lives, as a Prince and a Saviour, to reign over us, (if he has redeemed us,) that we can alone wait with confidence for his appearing. It is in the continued transformation of our nature, and its renewal after the Divine image by the sanctifying power of the Spirit, which he hath purchased for us, that we can alone be prepared on earth for his presence in heaven.

Bishop Doane, of New Jersey.
ORION.

August, 1835.

For the Churchman.

MR. EDITOR,—The communication of your correspondent Indagator, brought to my mind some particulars which I had noticed in the Acts of the Apostles, connected with the characters of certain individuals who embraced the religion of CHRIST. I will state them, leaving to your readers the task of applying them to their proper purpose.

In Acts ii., giving an account of the descent of the HOLY SPIRIT, and the conversion of 3000, St. Luke finds it to his purpose to state, (verse 5,) "There were dwelling at Jerusalem, Jews, *devout* men, out of every nation under heaven." He says, also, of the assembly which St. Peter addressed, (verse 37,) "They (by which I suppose the main body is meant) they said, What shall we do?"—But it appears from verse 41. that fewer were numbered among the disciples, than were convinced by the Apostle: for, says the historian, "then they that *gladly* received his word, were baptized: and the same day there were added unto them, about 3000 souls." Some, therefore, heard the Gospel gladly, and others with a different disposition. May we not conclude, then, that the *devout* men brought to our view in verse 5, were they who gladly received the word, and were baptized? This conclusion will be sustained by the other instances of conversion which I proceed to notice.

Philip was sent to instruct the Ethiopian eunuch, and he subsequently baptized him. Now it is said of this man, that he "had come to Jerusalem *for to worship*," and that on his return, "sitting in his chariot," he "*read Esaias the prophet*." (viii. 27, 28.) His readiness, nay, his desire, to be instructed, accords well with the character before given of him, which shows him to have been a truly *devout* man. It need not be proved that he *gladly* received the word and was baptized.

Cornelius, the one selected as the leader of the Gentile world into the privileges of the Gospel covenant, is characterized (x.) as "a *devout* man, and one that *feared* GOD; who *gave much alms to the people, and prayed to* GOD *always*. His *prayers* and *alms* were said to "come up *for a memorial* before GOD." And his "kinsmen and near friends," upon whom, while Peter spoke, the HOLY GHOST descended, "are (Cornelius tells the Apostle) all present before GOD, *to hear all things* that are commanded thee of GOD."

Lydia is spoken of, (xvi. 14,) as one "who *worshipped* GOD," and (v. 13) having resorted to a place "*where prayer was wont to be made*."

In xvii. 4, speaking of those who believed, the history specifies—"of the *devout* Greeks a great multitude."

The Bereans (xvii. 11,) who believed, are represented as having *received the word with all readiness of mind*, and *searched the Scriptures daily, whether those things were so*, which they had heard of Paul *in the synagogue, the place of worship*.

This leads me to remark that the instances of conversion recorded in the Acts, are very frequently of persons who attended these places of devotion.

Paul has made some declarations concerning himself, before his conversion, which seem to make his case not dissimilar from those which I have specified. "I verily thought, (he says to Agrippa, Acts xxvi. 9,) I *ought* to do many things contrary to the name of JESUS of Nazareth." The Apostle seems always overwhelmed with a sense of GOD's goodness, in bringing him to a knowledge of the Gospel, and making him a minister thereof, whenever he speaks of his former life. In a passage of this kind, (1st Tim. i. 22–17) he however makes this remark, "but I obtained mercy, because I did it ignorantly, in unbelief."

Will not these instances throw some light on *τους σωζομενους* in Acts ii. 47, and *τεταγμενοι εισ ζωὴν αἰώνιον* in xiii. 48?

O. R.

For the Churchman.

GENERAL CONVENTION.—ERRATA.

MR. EDITOR.—In the account of the proceedings of this body in your last paper, it is stated that the motion made by Mr. Mason, touching the Theological Seminary was referred to the Board of Trustees. This was not the case. When the motion came up for consideration the mover asked leave to withdraw it, which was granted. The motion in relation to the Constitution of the Missionary Society, that it should be acted upon as a whole and not by separate articles, was made by Dr. Hawks, and not by Dr. Milnor. The latter gentleman had not at that time a seat in the House.

A. B.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 26, 1835.

Two dollars and fifty cents, if paid in advanc, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

ANNIVERSARY MEETING

At Trinity Church, Utica, on Thursday evening, the 1st of October, at 7 o'clock.

The Protestant Episcopal Tract Society,
The Auxiliary New-York Bible and Common Prayer-book Society, and
The Education and Missionary Society of the Protestant Episcopal Church in the State of New-York,

Will celebrate their joint anniversary on the evening above named, (being that of the first day of the meeting of the Convention,) at Trinity Church, Utica.

The attendance of the members of the Convention, the members and all the friends and well-wishers of the respective Societies, is respectfully requested.

PIERRE E. F. MCDONALD,
Secretary Tract Society.
HENRY I. SEAMAN,
Secr'y Aux. Bible and Common Prayer-book Soc.
G. G. VAN WAGENEN,
Secretary Education and Missionary Society.
THOMAS C. BUTLER,
Chairman Committee of Arrangements.

THE subscriber is painfully compelled to abandon the hope of making a Visitation before the meeting of the approaching Convention of the Diocese. Nor is he at liberty to anticipate, with any certainty, continuing from home, for the purpose of Visitation, after the adjournment of that body. He, therefore, requests that all the candidates for Priests' Orders, who have passed, or who may have seasonably passed, the Standing Committee, will meet him in the vestry-room of Trinity Church, in the City of Utica, on Wednesday, the 30th instant, at 10 o'clock, A. M., for the purpose of examination, with a view to their ordination, at the opening of the Convention, on the following day.

The testimonials of the following Deacons have been favorably acted upon by the Standing Committee:

The Rev. Stephen M'Hugh,
The Rev. Marshall Whiting,
The Rev. Erastus Spalding,
The Rev. Timothy Minor,
The Rev. Thomas Morris,
The Rev. Richard Smith,
The Rev. Henry Peck,
The Rev. George Bridgman.

The presbyters in and near Utica are requested to make arrangements for the attendance of two or more, at the time and place appointed for the examination; at which it will give the subscriber much pleasure to meet, also, any other of his brethren, the presbyters of the Diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New-York.
New-York, Sept. 22, 1835.

HISTORY OF THE CHURCH OF VIRGINIA.—The public will be gratified to learn that the important work of Dr. Hawks, of which we spoke on a former occasion, is now in press, and will shortly be published. Through the politeness of the author we have been furnished with so much of the work as has been struck off; and in imitation of the Southern Churchman, we shall lay before the reader the first chapter of the work, commencing to-day and concluding if possible in our next. The work, we understand, is to contain about three hundred pages with an appendix of about the same size.

The second edition of Bishop White's Memoirs of the Church, containing the history of fifteen years, in addition to the original work, will also shortly appear.

HARMONY OF THE CHURCH.

OUR friend the Agent of the Press has requested us to insert the following extract of a letter from an old and valuable correspondent, who has known the Church in her less happy days. The sentiment is but the echo of one general burst of congratulation which is now uttered throughout all the borders of our Zion. GOD grant that this harmony may be perpetual, and as one means of rendering it so, it may not be amiss calmly to review the causes of past discord, and hold them up as guides for safe travelling in future. At some moment of greater leisure we hope to do this: at present we will only express our concurrence with the annexed opinion of the "unmeaning" distinction of High and Low Church. When these terms were most current we found it exceedingly difficult to define what they meant in any one section of the Church, and utterly impossible to hit upon a theory which should determine their fugitive import throughout the Church at large. And the best solution, we presume not to say the *true* one, but the *best* to which our feeble powers could conduct us, was that the terms were used to designate peculiarities of opinion maintained and propagated by such individuals in different sections of the Church as were unfitted to enjoy themselves, and unwilling to concede to others that liberty of judgment and action which the Church allows. If this be so, it reads us a lesson of forbearance and enlightened tolerance which should never be forgotten.

"I am greatly gratified at the harmony which prevailed in our General Convention, and trust the set time has come to favor our beloved Zion. There is only a little forbearance needed in the unmeaning distinction of High and Low Church; for I verily believe, with scarcely an exception, all our ministers love THE CHURCH more and more; and all of us have much reason to bless GOD for the manifestation of his gracious presence at our late most important triennial council: for nothing else but his good Spirit could have produced such results. I expect the good old man who presided is now ready to say, 'LORD! *now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation*.' May the LORD do with him as he sees good for him, most sincerely prays,

Yours truly, —— ——."

KENYON COLLEGE.

WE attach great weight to the subjoined brief communication, as well on account of the source from which it comes, as of the statement and opinion which it contains. A more important position can hardly be named than that occupied by Kenyon College. In no part of our new country are its characteristic energies more rapidly and extensively operative than in Ohio, and it is cheering to be fortified in the hope that Kenyon College is likely to realize the expectation of its founders by helping to direct these energies to the service of GOD, and the good of men, and pouring over the shapeless and unformed mind of the present and future ages the radiations of light and salvation. The tribute to Professor Sparrow is, we have reason to think, but just, and to us the more gratifying, because it shows that Churchmen of the West can appreciate the more sterling kind of talent as well as that inferior though useful kind, which, by its gaud and attraction, wins the breath of popular favor. Our correspondent says with reason that the money given to Kenyon College has been well bestowed. We commend this remark to the consideration of our friends in this opulent section of country. Far better is it that their benefactions should be bestowed for the establishment of permanent foundations than for the erection of air-castles, or the attainment of ephemeral objects. The institutions at Lexington and Gambier will be streams of beneficence to future generations: why cannot the same prospective liberality be applied to the purchase of grounds for churches and glebes in places where every dollar invested now, will, half-a-century hence, be worth a hundred?

"MR. EDITOR,—I have just returned from a visit to Kenyon College in Ohio. I had heard much said of that establishment since its foundation. All my expectations were fully realized. I was there on the Sunday before Commencement-day. The Rev. Mr. Sparrow, the Vice-President, delivered his baccalaureate sermon. It was founded on the text, 'Fear GOD, and keep his commandments, for this is the whole duty of man.' It was a powerful discourse; evidently the effort of a great and sound mind. It breathed an affectionate feeling for the best interests of those who had been his charge, and must have left a lasting impression on their minds.* The appearance of the students, of the college buildings, and of the whole establishment, reflects much credit upon those who preside over its affairs. I must say, I think the money which has been given from time to time to this institution has been well bestowed; and that, through the instrumentality of this College, the cause of sound learning and of our much loved Church will be most efficiently promoted.

J."

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* The performances on Commencement-day of the young gentlemen who received the honors of their Alma Mater were highly creditable.

DIOCESE OF BARBADOES AND THE LEEWARD ISLES.

WE gratefully acknowledge the politeness of the Rev. John J. Jones, Rector of St. Philip's Church, Antigua, in furnishing us with a correct list of the clergy in his Diocese, and accompanying it with the following acceptable, though too brief notice of the exemplary labors of its bishop. We cannot speak too highly of the attentions which we from time to time receive from our brethren in the British Colonies. There is no one section of the Church in the United States from which we receive so many tokens of fraternal sympathy in the interests of our communion, or greater countenance and aid in the conduct of our journal, than from the clergy of the British dependencies in Upper and Lower Canada, and Nova Scotia and the West Indies. We know that such demonstrations of brotherly love will be as gratefully appreciated by the whole Church as they are by ourselves, and it is for that reason that we make them known; assured that all will unite in the earnest prayer, that the whole Church, however separated by local or political divisions, may more and more "be knit together in the unity of the Spirit, and the bond of peace." In particular, all that we have heard of Bishop Coleridge, and Codrington College, makes us regret that our Rev. brother should have contented himself with a brief allusion to labors so abundant and promising. Speaking of Bishop Coleridge, he says:

"During the ten years of his episcopate which are passed, there has been an increase of 31 clergymen, and 371 schools. Codrington College, from being only a foundation grammar-school, has been converted, in stricter accordance with the will of the founder, into a valuable theological seminary for the training of students to the *work* of the ministry—the young men being licensed to act as readers in various parts of the island, at the same time that they are pursuing their studies preparatory to Holy Orders. Already has she sent forth sons, of whom she needs not to be ashamed—*laborers* in the vineyard. In view of the promises of the LORD of the vineyard, faith and hope look forward to a precious ingathering of souls into his kingdom, as the fruits of their labors. Indeed, we are not without earnests of the further blessing of Him who giveth the increase."

The catalogue to which we referred shall be inserted when we can more conveniently spare the room. For the following expression of kind feeling, as well as others which we cannot with propriety insert, the writer will accept our best thanks:

"We heartily rejoice at the prosperity of your Zion. May the good LORD continue to lengthen her cords and strengthen her stakes."

"GRACE CHURCH.—The Rev. Mr. Taylor, of Grace Church," says the Commercial Advertiser, "yesterday gave notice to his congregation that in consequence of his impaired health and the advice of his physician that his only hope of recovering his voice was in a resort to a warmer climate, he had made arrangements for an immediate voyage to the south of Europe. The friends and parishioners of Mr. Taylor, have, for some time, observed with great regret, that his exertions in the pulpit were attended with painful effort, and that the malady with which he is afflicted appeared still to gain ground; and it was evident from the difficulty with which he made himself heard yesterday, that remission from labor was absolutely indispensable. During his absence Mr. Taylor's pulpit will be supplied, we believe, by the Rev. Mr. Whittingham."

A Female Delegate.—It is stated that Mrs. Childs, the author of several literary productions, of the character of which we know nothing, "has been appointed by the Massachusetts Anti-Slavery Society to visit England and Scotland on business connected with immediate abolition," &c., in this country!!—*South. Churchman.*

We have nothing to say of the Anti-Slavery Society, nor of Mrs. Childs' proposed visit to England, but we have too high an opinion of our able cotemporary to suppose that he would intentionally cast a sneer where it was not deserved. Of Mrs. Childs we know nothing, except from the two first volumes—all that we have seen—of the Ladies' Family Library, to which her name is prefixed as author. These two volumes contain the biographies of Madame De Stael, Madame Roland, Lady Russel, and Madame Guion, and if the Editor of the Southern Churchman will read them he will probably agree with us that these two volumes, as respects both the selection, and the reserved and skilful treatment of their subjects, are far from being a discredit to the literature of our country. The life of Lady Russel, in particular, we would warmly recommend to our readers as a narrative of eventful trials, and a portrait of female character very rarely equalled. The fortunes, the sensibility, the intelligence, and the pious and heroic fortitude of Lady Russel, have entitled her to the sympathies and admiration of all posterity, and of none more than the members of that Church in whose bosom she was nurtured, and from two of whose most illustrious sons, Bishop Burnet and Archbishop Tillotson, it was her privilege to receive consolation and counsel. As Episcopalians we have felt particularly indebted to Mrs. Childs for having portrayed such a character for the imitation of her sex in this country; and that in accomplishing this task she has availed herself largely of original documents, and thus left the subject of her narrative very much to tell her own story, has raised our opinion of her judgment without inclining us to question her abilities as a writer. We have said thus much merely in assurance of the maxim,

Tros Rutilusve mihi nullo discrimine agetur.

or in plain English, to give every one his due.

REELS!!! Let none of the serious readers of the Churchman be alarmed at the heading of this article. The Secretary of the Sunday School Union recently received a letter from a devoted member of our communion, and who is also an officer in the United States' army, of which the following is an extract:

"For my own amusement, and for the sake of the exercise, which I cannot always take out of doors, I have the past winter devoted a portion of my leisure in making a few trifles, which I intended should subserve a higher purpose than individual gratification or exercise.

"With this view I have completed and now forward to you, reels for winding skeins of silk, cotton, yarn, &c., into balls for sewing. These I thought you could possibly dispose of at some of your "Fairs," without difficulty; and in case you do, you will please appropriate the proceeds of the sale to any charity connected with our Church, which you deem most in want of it: always recollecting to keep *my name* entirely out of the question. I do not wish to be known in the transaction, and you will oblige me by keeping the secret.

"These little affairs are made with the utmost care, and with proper usage will last for years."

"The secret" of the ingenious and generous donor's "name" shall be kept, but it is hoped he will not find any fault with the use that has been made of a part of his letter. It was conceived this was the readiest way of making his benevolent intentions known. The articles (and beautiful they really are) can be seen at the Sunday School Depository, 46 Lumber-street, where it is presumed the ladies will not allow them to remain a very long time, and that it will not be necessary to send them to any "Fair" to have them disposed of. They will recollect only *six* were sent.

[*Com.*

THE LONDON QUARTERLY REVIEW.—Mr. Theodore Foster's reprint of the most valuable journals of British literature continues to be conducted with correctness and regularity, and is, we think, worthy of extensive encouragement. The London Quarterly for July was published two or three weeks ago.

To the Rt. Rev. Bishop B. T. Onderdonk.

New-York, September 17, 1835.

RT. REV. AND DEAR BROTHER,—At the close of a visit to the east which has now been extended through far the greater portion of a year, and very large part of which has been most profitably spent for the purpose of my mission, within your diocese, I should prove myself most ungrateful, were I not, in this public manner, to tender to you, in my own name, and in that of the Church in Kentucky, and in the whole west, my warmest thanks for the uniformly kind and courteous manner in which you have entertained the cause which I came to plead, and me, the unworthy missionary of some of the churches beyond the mountains. The clergy and laity under your charge have contributed fully $10,000, out of the 13 or $14,000 which have been in various ways, the fruits of my mission. In grateful commemoration of this very great kindness, permit me, through you, to lay before the public the following summary (not perfectly accurate as to every district,) of what has been contributed in this city, and in some few other places where limited applications have been made.

Church of the Ascension, toward a professor's salary, $500 a year for three years, $1500—toward buildng small church edifices, $1000—toward the seminary buildings, $940—communion plate as a specimen for small churches, $60,		$3500 00
St. Ann's, Brooklyn, toward seminary buildings,		1355 00
St. George's,	do.	700 00
Grace Church,	do.	500 00
St. Thomas',	do.	509 00
St. Stephen's,	do.	450 00
St. Luke's,	do.	544 75
Two shares in the Protestant Episcopal Press,		200 00
Trinity Church, toward buildings,		165 00
St. Paul's Chapel,	do.	200 00
St. John's,	do.	46 00
Church of the Holy Evangelists, toward buildings,		15 25
St. Mark's Church,	do.	89 00
From sundry persons,	do.	450 00
St. Paul's Church, Troy,	do.	200 00
St. John's Church, do.	do.	25 00
Christ Church, New-York,	do.	70 00
		$9019 00
Books, &c., of the estimated value of		451 00
Stereotype plates for 18mo. Prayer book, from James Swords, Esq.		650 00
From a circle of gentlemen not of the Episcopal Church, for the purchase of a library to ground the students in the Protestant faith,		1000 00
		$11,220 00

Never can I be sufficiently grateful to the care of that Providence which has opened the hearts of so many of the clergy and laity, to foster the institutions of the west during their early struggles. And I desire through you, to assure them that I shall return to the sphere of my labors, cheered by the memory of their kindness, animated by the aid which they have afforded, and deeply affected by my additional responsibilty to GOD and his Church, daily to aim at higher measures of devotion to the Master's service. And to crown all your other acts of kindness, permit me to crave of yourself, of your clergy, and of all the friends of the Church at the east, the charity of your prayers.

B. B. SMITH,
Bishop of the P. E. Church, in the Diocese of Kentucky.

CONVENTIONS.—The Convention of this Diocese meets at Utica on the 1st of October. For notice of Connecticut Convention see fifth column of third page.

TO CORRESPONDENTS.—"E. D. A." is received.

"Excuse us" we would say to the worthy author of the Latin epigram.

The Report and Proceedings of the Female Missionary Society of St. Luke's Church will appear in our next.

EDUCATION AND MISSIONARY SOCIETY.

A meeting of the members of the "Education and Missionary Society of the Protestant Episcopal Church in the State of New-York," will be held on Wednesday evening, the 30th of September, at seven o'clock, in Trinity Church, Utica, at which time the annual election for six clerical and six lay Vice Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and twelve Managers, will take place. In addition to the contributors, "every clergyman of the Diocese of New-York, and every officer, manager, or director of an association auxiliary to the Society," are ex officio members, and requested to attend the meeting.

G. G. VAN WAGENEN, *Recording Secretary.*

EDUCATION AND MISSIONARY SOCIETY.—With the termination of the year on the first of October, upward of two thousand dollars is yet wanted in the Treasury to meet the missionary demands alone. Such of the congregations of the Diocese as have not yet made their annual contributions, as required by the 15th Canon, are earnestly requested to complete the same as early as possible. The timely aid of the churches of our city and vicinity is especially solicited to prevent inconvenience to any of the parties interested; and the hope exists that on the publication of the report there may not appear a delinquent parish.

T. C. BUTLER, *Chairman*
of the Committee of Arrangements.

PROCEEDINGS OF THE GENERAL CONVENTION.

Friday Morning, August 28, 1835.

AFTER the usual preliminaries, an application was made by several members of the House to allow their votes to be recorded on the question of the whole Constitution, which was decided yesterday afternoon. Reasons were assigned by the individuals offering these requests, why it was not in their power to have been present when the question was taken. The request was refused, as unparliamentary, and offering a precedent which might be perverted and be of pernicious tendency.

Dr. Hawks proposed that a committee should be appointed to inquire, if it were necessary to pass a canon compelling clergymen to present letters of dismission, on their removal to a new diocese—passed.

Mr. Mason's resolution on the trial of bishops was called up for consideration, but as it was understood that the House of Bishops was considering this subject, a motion for indefinite postponement was made. Mr. Mason opposed, and it was lost.

Dr. Hawks, in favor of the resolution, entered into an explanation of the existing canon on that subject, and showed its inefficiency. At present we can only make a request to the House of Bishops that they will put a bishop on trial. The mode of doing this is left to the individual dioceses; but those dioceses cannot try an offending bishop; it must be done by the Bishops.

The Rev. Dr. Beasley begged leave to correct the gentleman as to the trial of a bishop. Though the House of Bishops can try a bishop, it is not absolutely necessary that they are the only tribunal. A bishop must always be present at the presentation of an offending bishop, but must not by consequence, try him. Further discussion was postponed until the action of the House of Bishops should be known.

The Rev. Mr. Lee, of Virginia, moved that a committee should be appointed to prepare a canon allowing a clergyman to demand a trial, when he shall think himself wronged by his diocesan. The House consented.

The House of Bishops transmitted a message on the 1st and 2d sections of 35th Canon, requiring letters dimissory from clergymen removing from diocese to diocese, which was referred to the Committee on Canons.

Dr. Hawks then called up the report on the division of dioceses, which had been printed, as follows:

"The joint Committee of the two Houses of the Convention appointed to consider and report, whether it would be proper to make any alterations in or additions to the Constitution and Canons of this Church, in order to authorize the division of dioceses, and also to report upon the other matters referred to them by the resolution under which they were appointed,

REPORT:

That after a full consideration of the several matters referred to them, they are of opinion that it would not be expedient to altar the present canons relating to assistant bishops—nor to provide that separate portions of the same diocese may each be under distinct episcopal supervision—

But having regard to the immense territorial extent of some of our States, and to the great increase with which it has pleased GOD to bless our Church, it appears to the Committee, that the time must arrive when it will be impossible for an individual to exercise over them episcopal authority and supervision in the manner and degree required by the welfare of his flock, and the spirit of our ecclesiastical institutions—and when it will on that account be necessary to divide the larger dioceses. That this may be done with safety and advantage to the Church, the Committee think that an alteration of the Constitution is highly expedient, and therefore respectfully recommend the resolution and alterations hereunto annexed.

WILLIAM WHITE, Chairman.

FRANCIS L. HAWKS, THOS. C. BROWNELL,
PETER AUGUSTUS JAY, BENJ. T. ONDERDONK,
T. L. OGDEN, HARRY CROSWELL,
JOHN E. COOKE, JOHN REED,
JOHN B. ECCLESTON, S. W. PRESTMAN,
WM. MEREDITH, CH. HANCKEL.

Resolved, That the following alterations in the Constitution of the Protestant Episcopal Church in the United States of America, be, and are hereby proposed, and that they be made known to the several State Conventions.

Article 5th to be altered so as to read as follows:

A Protestant Episcopal Church in any of the United States, or any Territory thereof, not now represented, may, at any time hereafter, be admitted, on acceding to this Constitution; and a new diocese to be formed from one or more existing dioceses, may be admitted under the following restrictions:

No new diocese shall be formed or erected within the limits of any other diocese, nor shall any diocese be formed by the junction of two or more dioceses or parts of dioceses, unless with the consent of the [Bishop and] Convention of each of the dioceses concerned, as well as of the General Convention.

No such new diocese shall be formed, which shall contain less than 8,000 square miles in one body, and thirty presbyters who have been for at least one year canonically resident within the bounds of such new diocese, regularly settled in a parish or congregation, and qualified to vote for a bishop. Nor shall such new diocese be formed, if thereby any existing diocese shall be so reduced as to contain less than 8,000 square miles, or less than thirty presbyters who have been residing therein, and settled and qualified as above mentioned.

In case one diocese shall be divided into two dioceses, the Diocesan of the diocese divided, may elect the one to which he will be attached, and shall thereupon become the Diocesan thereof, [and the Assistant Bishop, if there be one, may elect the one to which he will be attached; and if it be not the one elected by the Bishop he shall be the Diocesan thereof.]

Whenever the division of a diocese into two dioceses shall be ratified by the General Convention, each of the two dioceses shall be subject to the constitution and canons of the diocese so divided, [except as local circumstances may prevent,] until the same may be altered in either diocese by the Convention thereof. And whenever a diocese shall be formed out of two or more existing dioceses, the new diocese shall be subject to the constitution and canons of that one of the said existing dioceses to which the greater number of clergymen shall have belonged, prior to the erection of such new diocese, until the same may be altered by the Convention of the new diocese.

[In case of the division of the Diocese of New-York into two dioceses in conformity with these provisions, the new diocese shall be admitted into union with this Church so soon as its Convention is duly organized.]

Strike out the word 'States' wherever it occurs in the first and second articles, except where it follows the word 'United' in the first part of the first article, and insert in lieu of the word 'States' the word 'Dioceses.' Strike out the word 'States' whenever it occurs in the second, third and fourth articles, and insert in lieu thereof the word 'Diocese.'

Strike out the words 'or District' in the fourth article.

Strike out the word 'State' in the sixth article, and insert the word 'Diocese.'

Strike out the word 'States' in the eighth article, and insert the word 'Diocese:' and in the eighth article strike out the words 'or State' after the words 'every Diocese.'

Strike out the word 'States' in the ninth article, and insert the word 'Dioceses.' Strike out the word 'State' in the ninth article, and insert the word 'Diocesan.'"*

Rev. Mr. Lee, of Virginia, offered an amendment in favor of the present Bishops, and requiring their consent to a division of their respective dioceses before it could take place, irrespective of the vote of two-thirds of the members of the State Convention. He considered that present bishops have a vested right to the diocese to which they are attached, which the General Convention cannot in good faith infringe upon. He maintained that such would not be the case hereafter, provided that the canon shall be enacted, because future bishops will receive the episcopate with this proviso in view. No right in such a case will be invaded. Mr. Lee, on account of physical inability, could not argue his point at length, but yielded the floor to

Mr. Ogden, of New-York, who opposed the measure, and proposed a substitute to qualify the power of the Bishop. Mr. O. said, I regret the necessity which introduces this discussion. But it is proposed to vest one man with too much power, to allow the opinion of a single bishop too much weight. The division of a diocese has an important bearing upon the Church at large. It affects the whole Church; this the report admits; its bearing upon particular dioceses therefore should be waived and the general interest also consulted; if the general good demand the sacrifice from one diocesan, that diocesan should yield. Supervision is necessary to a healthy state of the Church. In some instances dioceses are already too large to admit of such supervision as is requisite to the welfare of their churches, in many other cases dioceses are so rapidly increasing that ere long other dioceses will be similarly situated; a division must then take place or an assistant provided. If it is inexpedient that two bishops, each active and healthy, should have the charge of one and the same diocese, a division is unavoidable. Must then that division be dependent upon the will of the diocesan? Having a supreme regard to the general interests of the Church, is it consistent to give a bishop thus situated a negative power? If so, for what reason? As a check it is unnecessary, for it is hardly to be supposed that two-thirds of all the clergy in that diocese would be so deceived in regard to the welfare of the Church of which they themselves are presbyters as to desire a division, when such division would upon the whole be deleterious in its effects. But admitting that they should be thus deceived, by the proposed act the case must be brought before the General Convention, and there approved by a concurrent vote of both Houses. This will be all the check necessary. Is more wanted? Or must the collected wisdom of the whole Church bow down and retire at the veto of a single bishop? Mr. Lee is mistaken in his view of vested right; jurisdiction is not like property. The General Convention cannot touch the Episcopal power, but they can and are bound to regulate its operation. Look at the Canon of ordination. Now ordination is plainly an Episcopal function, and can be performed by none but a bishop, yet here the General Convention prescribes the mode of administering it, and the regulations to be complied with before even a bishop can exercise his inherent right in this respect. The ages of bishops, priests, and deacons, respectively, are all prescribed. The qualifications of candidates for Holy Orders are also all defined. These are regulations to the exercise of a power which by common consent belongs solely to the Episcopate. So also of discipline. Before sentence can be passed, the accused must be presented, tried, &c. If then we may legislate upon these departments, why not also upon jurisdiction? When the question on the inequality of the several dioceses as in the English Church was agitated in Parliament, it was not considered necessary to obtain the consent of the Bishops of these dioceses. The only question which can arise concerning equity will be of a pecuniary nature; we may diminish the territory of a bishop, but we may not take away any part of his income. When the Church of England sent Bishop Corrie to Madras, they did not think it necessary to wait for the concurrence of the Bishop of Calcutta. So of Upper and Lower Canada. If it were deemed necessary to divide, the Church of England would not wait for a decision of the present bishop. The case of a rector in a large parish may furnish an analogy: certainly the Rector has a right to govern his parish, yet if it is too large for one, would it be necessary to obtain his consent for a division? The Rector cannot oppose such a measure.

There is also an analogy in civil institutions; the case of a judge may illustrate. He is to hold his office during good behavior; the emoluments of his office are his perquisites; yet it is not deemed an infringement of his rights to take away a part of his jurisdiction; counties are continually being divided and other judges appointed over the new divisions, and all is right. Now apply this principle to the division of a diocese, and no right will be invaded. The practice of the General Convention in the 2d Canon is a criterion. It authorizes two or more dioceses to unite and call a bishop to preside over them, yet they may again separate without soliciting his consent. In short, every bishop receives the Episcopate subject to the General Convention, and therefore cannot complain if that General Convention choose to exert their legislative powers in regard to his diocese.

But I object to the veto of the bishop, because if exercised it will bring odium upon the Church. No enemy of the Church or bishop, could devise a plan more effectually calculated to eventuate in evil to our body ecclesiastical than will this plan, if adopted. Our high pride is, that we in our church government are so similar to the civil code. Now, where in the civil government is a power like this lodged? No governor has so unqualified a veto as this. The power given to our civil officers is placed in their hands to preserve a proper balance in the body politic. A check is placed upon them lest they should exercise over-much authority. If we then would preserve our similarity unbroken, we should be cautious how we bestow an unqualified veto upon our bishop.

There may arrive a period when it will be necessary for the safety of the Church to divide an overgrown diocese. The past should teach us. In the early days of the English Church the dioceses were equal, then one or more became large and rich, then gradually power increased, then came the Bishop of Rome, till Papacy was complete. Now, though perhaps nothing of this kind may occur among us, yet nevertheless there may arrive a time when a swollen diocese may need reduction, without the consent of an ambitious prelate; when that time comes, let not the Church be defied by the veto of a bishop.

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* The words in brackets were added in the House of Bishops as amendments to the original report, which were concurred in by the lower house, except the special provision in relation to New-York. The House of Bishops also changed the words new dioceses to "a new Diocese"—10,000 square miles to 8000, &c.—50 clergymen to thirty presbyters, as the report originally stood.

Mr. Jay, of New-York, seconded the amendment, and said, it is necessary, as well for the peace of the Church and the welfare of the diocese concerned as for the individual Bishop, that he should not have an unqualified veto. He could not use it with the same effect that he could a limited power. He must be a man of stronger nerve than common men possess, to come out and in the face of the whole Church declare his wisdom exceeds all their combined intellect.

A qualified veto would be better for the attainment of the end desired, for it is found to be the case in almost every instance, that where this is used that it is not overruled. The reason is, that strong reasons are given, which will have so much influence as invariably to convince more than the requisite one-third, and thus the power is as effectual as if it had been absolute in the executive; and it has this recommendation, which absolute authority would not possess—it insures peace and stability to government. Admit for a moment that the Bishop and his clergy are brought into collision on the subject of the separation of a diocese; admit that two-thirds of the clergy are firmly persuaded that the best interests of the cause of CHRIST demands more Episcopal supervision than one bishop can extend to it, and yet the Bishop interposes an imperative veto upon the division; which party is the most likely to be wrong, the Bishop, influenced by a love of power and influence connected with a large diocese, or the clergy, laboring for the good of souls under the Episcopal supervision of that bishop? Evidently the bishop might reasonably be expected to be biassed in his judgment and wrong in his conclusions. Give to the prelates of our Church the power which is now demanded, and you destroy at once their influence and check effectually their means of doing good. You militate against the general good, the good of the Church. How uncomfortable will be the situation of that bishop, who, directly in the face of the declared will of so great a majority of the clergy and laity of his whole diocese, shall declare his own will to be sovereign; that the opinions and wishes of all others to be of no avail. His usefulness is at once at an end. Would a diocese be content in such a situation, two-thirds of the presbyters arrayed against the diocesan? Could he so govern it, as the best good of the Church demands? But admitting obstacles removed, and this unlimited power given to the bishop, he would not dare to use it, although he might judge that upon the whole a division of the diocese was not desirable; he would see the unpleasant consequences which must necessarily result, and his own self-love would deter him. But give him a limited veto, and that he would and ought to use; and as observed before, that would be more effectual than the absolute; for cogent reasons accompanying it, showing that in all honesty of purpose, he considered a division not to be desired, a case would hardly arise, when at least one-third would not adhere to the bishop. But have we a right to divide a diocese without the consent of the diocesan? Most unquestionably we have. Was the Church made for the bishops, or the bishops for the Church? If the bishops for the Church, can the General Convention then modify the regulation which it has made for those bishops? We form canons; can we then not, by the same power, modify them? The power to form them is admitted. If after they are enacted for the government of the Church, is any individual member of the Church superior to them? The bishops are members, and are therefore conformable to the laws. They are pastors, not owners of CHRIST's flock. Admitting that they are members, have they any thing inherent which throws them out from the power of the Church? The right of ordination most certainly belongs to him, and yet we have the control of that. We prescribe the conditions upon which that right shall be exercised, and if these are not conformed to, the bishop subjects himself to censure and presentation.

Again: the Church has placed the power of administering discipline in her bishops, but here they are fettered, and can proceed no further than the Church allows. They may degrade a presbyter on sufficient grounds, but they cannot restore him. Though they may be sensible afterward of an unjust sentence, yet they cannot recall their sentence; he must be blasted through life. Here there is certainly a limitation of power "jure divino" belonging to the bishop alone; and this is as it should be, for most undoubtedly every society has a right to supervise the performance of duty of its officers.

What renders the right of a bishop to his diocese more sacred than that of a rector to his parish? If the one may be divided without the consent of the rector, why may not the other without the consent of the bishop? If it is argued that a parish cannot be divided without the consent of the rector, it is because there *is a law forbidding* it; but in the case of a diocese there is no law. If we can legislate on this subject, we certainly can frame such laws as we think best. The Church can restrain her bishops as the safety of the Church requires,—she does this in the use of the Liturgy,—the bishop can use none other than that prescribed. Here is restraint. So there is in the exercise of strictly Episcopal functions. One bishop cannot enter the diocese of another and engage in the duties pertaining to his office without consent of the diocesan thereof. It is wisely ordained that the Church has a right to govern her members.

But if we have the right to divide and take a part of the diocese, have we not a further right to take the whole and depose them? By no means; it does not follow. The case is similar to the civil government; as it is with judges who hold their office during good behavior. The counties are divided, and the territory in which they administer justice is continually reduced, yet no one thinks their rights invaded. The legislature has a right to divide and reduce, but none to depose. So with the General Convention with the dioceses of bishops. Some may think that the cases are not similar. Admitted that they are not altogether; so far as a bishop has a divine right they differ, but his divine right we do not touch; that which is merely human we may legislate upon and regulate.

The time is rapidly approaching when ten times as many dioceses must be formed, when the good of the Church will demand it. Must then the bishops say no? How have the dioceses of Europe been divided? How have those of Greece? Certainly not at the instigation of the diocesan. In some countries the Church has been protected by the secular power, and thus its right of administering its own affairs has been delegated by the Church as a body to the civil government. This shows that the power does not rest in the bishop.

Judge Eccleston replied: As a member of the committee which presented the report under consideration, I may state, that the difficulty just alluded to was upon the minds of those who prepared the document. Though I did then consent, yet upon mature reflection I have formed a different opinion. The question has two distinct aspects—1, of right; and 2, of expediency. No argument can be drawn from the Church of England, because it is connected with the secular government. We must recur to first principles. Has the diocese the power to divide without the consent of the diocesan? If it has confided that power in him, can they take it again? If they have that power and can take a part, why not by the same power take the whole? The question is as yet unanswered. The power that would avail in the one case would be sufficient in the other. They have no right, for, from the necessity of the case they cannot take all; it would be destructive to the best interests of the Church. Take the case of a parish; it is under the State Convention, and must necessarily be subject; it has not power irrespective of that body, it then cannot delegate that which it never possessed. If the State Convention has not the power, whence does the General Convention derive it? Manifestly it has no such power. We cannot introduce canons as arguments, we must go back to primitive usage. A canon in the first instance may have been unlawful, and consequently, every argument based upon it must be futile. Canons must then be laid aside. The question returns of the power of the General Convention. Its power is not inherent, it is delegated. If a change in the Constitution is contemplated, the States must sanction it, the power comes from them. But in this instance they have no power; there then can be no delegation of what they have not, and this Convention cannot act on the subject. But concede the right for a moment. Is it expedient? There is a necessity for division, a canon must be made for the exigency of the case. It originates and passes through this House and is sent to the House of Bishops. They deliberate upon it and send it back—it is lost. Where then is the expediency of introducing an act on which the House of Bishops cannot concur? If we cannot get what we want, let us take what we can get. Let us try, as the report advises, and see what will be its effect in practice. If we have the power now, we shall have it next General Convention; and if it does not succeed as we now propose it, experience will plead then, and we may at that time effect what now we cannot.

It is proposed by those who oppose the report to let two-thirds divide without the consent of the diocesan. Does not this at once open a wide door of dissatisfaction between clergy and bishop? If he had a veto, not a step would be taken without his consent, and all would attempt to produce love and harmony in the diocese; but tell the clergy that they may withdraw, and the slightest pretence will cause secession, the smallest discontent will be fanned by your legislature into a fierce contention, which will end in division, though against the general good.

Dr. Gadsden said, this is no new subject. In 1818 it was brought forward and disproved of. But I do not argue from past canons as some do. I think because there are bad laws in existence, that it is no reason why we should pass more of them. The case of judges is not exactly to the point. In Virginia they passed laws that though the jurisdiction might be curtailed, yet the salary must remain untouched. It declares that this is a matter of contract. Now in some dioceses where there is an Episcopal fund, a division will affect this, which the civil law does not allow. We have no right to separate, the bishop not consenting. The ancient Church is brought forward in the opposition, but is it not right to remedy the defects of the ancient Church? Shall we not improve upon it? The case of two dioceses uniting, and then separating after an election of a bishop without his approbation is argued; but did not he enter upon that jurisdiction with full knowledge of this fact and prepared for it? The case is not similar—the office of a bishop is not desirable, except for the general good. Now all these things must be present to the mind and affect the judgment of one who is called to the Episcopal charge; this is taken into consideration, that the whole diocese is for his field. Now if you take a part, you undo all that had combined to influence the acceptation of that jurisdiction. This is wrong. It is taking power from the bishop, that which belongs to him. I am no friend to popery, nor to democracy either. Both are bad, and I dislike both.

Mr. Meredith was opposed to giving a veto, without qualification, to the Bishop. Imagine a bishop to resist two-thirds of his Diocesan Convention, a majority of clerical and lay deputies of the General Convention, and a majority of the House of Bishops, (for such must be the concurrence of all these bodies to carry through the division of his diocese without his consent,) who would not at once say, that his resistance to the measure was wrong and injudicious? Surely in the House of Bishops he would have a fair opportunity of using not only argument but persuasion. Again, an unqualified veto can never be used, as the world now goes, which is against prerogative. It is a word hateful to the ear, a power which wise men do not covet, and prudent friends do not confer. On the other hand, the qualified veto may be used, and without offence. It is regarded in practice as a mere submission of the affair in controversy to a second consideration; a review, with opportunity for reflection. There is little likelihood that a convention would disregard the wishes of the bishop, enforced by sound reasons, through mere perverseness and obstinacy. If they ought to yield, it is probable they will yield to his paternal counsels.

Mr. Meredith said, that he would have been content to have given his VOTE merely on this question, but for a remark which fell from a respected layman behind him—*that it would be in vain for this House to attempt to undo what the other House had resolved upon.* This argument was new to him. He had supposed that the Deputies were bound to act according to their own conscientious opinions, always respecting, but never bound by the votes of the other concurrent branch of the Ecclesiastical Legislature. And to know the value of the argument, we ought to be informed by what majority, whether one or more than one, it was carried *there.* There was the name of a venerable man attached to the Report of the Committee by which a qualified veto only had been recommended. If others of the Committee had changed their views, he felt sure that man had not; for he was constant and unchanging in essential matters. His course throughout was that of moderate counsels, even without the sacrifice of principle. A contrary course might lead to disastrous consequences. The Church would survive, but the ecclesiastical constitution would probably suffer very injurious changes.

In conclusion, he begged leave to warn against the magnifying of authority beyond what was necessary. The bishops might have reason to exclaim, "Save us from our friends." The accumulation of power in their hands might well be wished by the enemies of Episcopacy, for how often has the indiscreet and unmeasured concession of it by friends produced the very ruin which enemies could not accomplish by open assault. He had reason to suppose that he had been regarded as High Church in his opinions—he had never been able to discover the applicability of this party appellation in this country, always believing that the true distinction was, "Church" or "no Church." But the principle which had governed him, and would govern him, was this, to leave to the Episcopate the spiritual powers of office freely and fully; and as respects his jurisdiction, in regard to temporal co[illegible], to keep it within the limits of expediency, and as much as may be, in conformity to general opinion and the character of our civil institutions.

Mr. Prestman, of Delaware, said, that the question was of the divine right of a bishop. Now is there any such right of a bishop for a certain diocese? The Convention prescribes the limits of a diocese irrespective of divine right, and having done this, they assign it to a certain bishop. If they have this power, they have also the power to take it back again. Dissolve the General Convention, and would the Bishop of Pennsylvania have any more divine right to this diocese, than any other bishop? By no means. These are vested rights. The emoluments cannot be touched, and they may be recovered in a course of legal procedure. If they are divine rights, how can an agent be sent into this or any diocese, without the consent of the diocesan thereof? The Convention would be inconsistent should they decide that this is a divine right.

Mr. Wallace rose and said, that he was willing to waive at once the question of right, and place the subject upon the ground of expediency. At the very commencement of our church history it was foreseen that a multiplication of bishops might be a source of evil to the Church. Much more, then, at this time should we fear. An increase of population, will necessarily be attended with a greater or less increase of our House of Bishops. Caution is therefore very necessary. Every reasonable check should be interposed. Strife should be avoided between the bishops and the presbyters and laity; the unpleasant consequence of which has been so ably described by one who has previously spoken on this subject. We should be extremely careful in this matter. What is it that we wish? Nothing more or less than the consent of the diocesan, for a division of his diocese. Will this consent be withheld without weighty reasons? Why will it be withheld? The emolument of the office will not be reduced; this all admit. The power of the bishop is not diminished. His diocese will be equally influential in General Convention. It takes away nothing from her usefulness, for the limits prescribed by the proposed canon will be as large, nay larger, than one man can faithfully administer; a division would relieve him of toil and labor, and a variety of motives present themselves to induce him to comply. What then could induce any bishop to veto such a proposition, were the power allowed him? It would not be the case. The bishops would be the first to come forward and ask a division. How is it in the case before us? It would not have been presented for our action, had not the Bishop brought it forward.

But is there no danger on the other side? Suppose that all know, that when they wish they may erect a diocese at pleasure, what would be the effect? Ambition would be excited among the clergy, and the attempt would be made at once. You would stir up a spirit of dissension and discontent which would result in ruinous consequences. The peace of the Church would be disturbed. All who in any diocese were removed at a distance from a bishop, valuing as they ought active Episcopal supervision and service, would desire to have such services as near as possible, and would take measures accordingly. Let it be known in this State that the General Convention authorizes such proceedings, and at once the diocese would be divided into as many smaller dioceses as the extent of the State would allow. The North-west and the South-west would have their bishops forthwith, in their turn to be subdivided, until no diocese should have more than 8000 requisite square miles. If this should be opposed in State Convention, all would be carried by party influence, and when the separate parties were too weak to avail and effect their purpose, a system of log-rolling would be introduced, and parties would unite to effect a first division, to prepare a way for others. Thus we array people against bishops, and excite good men and those who now would shudder at the thought of dissatisfaction with the "powers that be," would find enmity at work, which would eventuate in division and dissatisfaction.

Mr. Magruder arose, and complimenting the good sense of the last address, wished the Convention to consider it as a part of his own. There seems, he continued, to be something hidden; all does not appear plain. We are given to understand that all the States do not wish for this measure, but that New-York does. Only one diocese. Now I am willing to grant all that they can in reason ask; but in addition to the petition to separate, I find that they are not willing that we should merely grant their request, but that they urge us to settle a principle which at present we are not prepared to act upon. And the voice comes from New-York, not merely that we should gratify them in this request, but that we should append something that they at present do not need. I well remember a measure introduced sometime since by Virginia for New-York, and supported by the gentleman of Pennsylvania, and now when I see the New-York delegation supporting so warmly this measure, I cannot but think that they remember with gratitude the service rendered by Pennsylvania to them on that occasion. We are asked by them to change all our views, and possibly to interfere with right, in order to gratify them.

The General Convention is a voluntary association; no diocese was forced to enter it, but all were to have an equal influence and be perfectly independent. Now they wish you to give one diocese a power which she never had before. I am willing to do all of this, but New-York shall not dictate another measure with this, if my influence can avail to prevent it. Where can we have stronger evidence than we have here that the gentleman from Pennsylvania cannot argue this point with calmness? We turn the charge back on him, that his own friends are ultra. I would ask him if there is a servant in his employ to whom he would deny the privilege which he would deny his bishop, the expression of an opinion as it regards his own particular province? I am opposed to this from a clear apprehension of the danger which will ensue. If it prevails, the great work of saving souls will be subordinate, and presbyters will be dividing dioceses and seeking mitres. I ask, when I grant to New-York the privilege which she demands, a guarantee that peace shall not be invaded; I ask of her that she give evidence that the good of souls requires the proposed separation. I ask her bishop's opinion. Now what is the objection to this? One says it would not be of value because he would be biassed. He says it would be impracticable to trust to it, because the bishop could not get one-third to sustain his opinion. Now it is true we are not New-York, and the powerful reasons urging that diocese, operate with us directly different from what they do there. We are to take care that we do not surrender our rights when we grant this request. Before I consent to give a State what she asks more than she has a right to, I must have the clearest evidence that it is for the best. I must have the bishop's testimony. Allusion has been made to the civil government; there is a danger in introducing state policy into our ecclesiastical councils. I respect a minority, and I do wish that the minority of New-York had given us some insight into the views which they entertain in this matter. I ask for a reason why we should permit a new diocese to be erected against the will of the diocesan? If experience was against us it might be urged, but this has not been attempted; it is all on our side. So far from wishing extensive jurisdiction, in 1817 the three bishops of our largest States were devising means to provide Episcopal services for the country west of the Alleghanies. How was it with the Eastern Diocese? Originally it was composed of five States, now there are four. How happened this? Was the other wrenched from the grasp of the Bishop? Were they violently sundered? Did not the Bishop urge the separation? And this present proposition. How comes this before us? Is it forced upon the Bishop? Let those who know the circumstances of the case, answer. These things being so now, when we are asked to give double power to a diocese, is it not right to ask the bishop if the welfare of souls demands it? The original constitution contemplates bishops in a single diocese; now though I am opposed to this, yet I am willing to make two dioceses for one, and all I ask is to let its diocesan be heard.

Adopt the amendment proposed, and you do give to each diocese the power of deposing the bishop, for it is undisputed that the power to take a part is competent to take another part—and thus the whole.

If, however, it is right to separate a diocese without the bishop consenting, why is it necessary that two-thirds should wish it? Why not one-half? I have the same objection as if it allowed one-half or a bare majority to depose a bishop. I pass by the reference to the civil code, and also the comparison of property or vested right, it is enough for me that the state of the Church does not require it. It is premature. I agree with the House of Bishops, not because they are infallible, not because I think by proxy, but because their message covers the necessary ground. I will go as far as necessary, but not one step farther. I am decidedly opposed to the amendment.

Dr. Hawks in reply. With more than usual regret I rise to speak upon this subject; for I find two of my personal friends, for whose judgment I entertain the most profound regard, in opposition to me. But I am encouraged by the change of opinion of one who presented the report, and who supported the amendment. His change of opinion, as far as a man on mature reflection may and undoubtedly ought to change when in error, manifests his wis[illegible] New-York has been repeatedly ref[illegible] I regret that this has been done, for I supposed we were discussing general principles, and not the application of or exceptions to such principles. As far as my own individual opinion is concerned, I am opposed to the report that denies the bishop's right to object. In a former place I plead the rights of the laity, I now plead the bishop's cause; they both have rights which may not be invaded. The right of a bishop to jurisdiction, &c., draws certain appendages with it, of these *place* is one. What avails it me if you take a part of my territory and leave me a little, with the assurance that you have a right to all? Touch not the *place* of a bishop's jurisdiction, or you may leave naught but a barren sceptre.

Again: I look upon the right of a bishop to the diocese in which he is placed, not as a vested right, but as an elective franchise. It is a contract, a fair bargain between the parties concerned, the Church consisting of presbyters and laity on the one side, and the bishop on the other. Now, by all the rules of contracts or of good morals, it is not in the power of one contracting party to alter the terms or the object of contract without or against the consent of the other party concerned. The bishop of any diocese is elected to work in that diocese, but he must have materials. Before he consents to become the Diocesan thereof he looks around through the State and seeks for those materials; he finds them scattered through the whole territory, and with these in mind he accepts the charge. Now, can you consistently, after having thus induced him to this solemn responsibility, take away a part of that upon which he has based his hopes of usefulness and success? The territory in which he labors in a certain sense belongs to him. It is peculiarly his field. Some who labor in that field may wish for another to superintend them; but it may not fall in with his plans of extensive usefulness; he may not choose to have a bad neighbor, and various reasons may convince him that the prosperity of the Church demands unity, and not division. Must he then be forced to relinquish all his cherished plans of good? Must an unpleasant neighbor be thrust into his own field, who perchance will undo all that he has been doing? Must the judgment of one who of all others is the best qualified to judge what will advance the cause of CHRIST in his diocese, be entirely disregarded? and he be forced to acquiesce in what he firmly believes will be hurtful to GOD's heritage? A reference has been made to history to sustain the opposition. There has never occurred a case in history which can be placed as a parallel. The Church in this country is situated as the Church has never been situated before. England and English dioceses cannot be properly introduced as examples, for there the Church is under the protection of the civil power, and yet even there they did not divide the dioceses as it is now proposed. The death of the incumbent was waited for, before they made the division. Madras has been mentioned as an example of division during the life-time of the bishop. But it should be stated at the same moment that Bishop Wilson, feeling that his charge was too great, earnestly desired that Corrié should be sent out to take Madras and administer to its spiritual necessities. The case of a rector is not of force here, because the connection existing between him and his parish is of entirely a different kind, than that of a bishop with regard to his diocese. But admitting the similarity and allowing it to have a bearing here, what says the Church on a division of a parish against the will of the rector? Nothing expressly to the point, but certainly the general tenor of its laws are opposed to such a separation.

With reference to the 2d Canon, any diocese cannot withdraw from the Episcopal jurisdiction of its diocesan, without the consent of the General Convention. Here surely is a barrier, and here the bishop has a full opportunity of being heard.

One of the gentlemen on the other side of the question has said, that he thinks the bishops may now with propriety cry, "Save us from our friends." Sir, I think they may; nay, I think they must be constrained to cry, "Save us from *such* friends"—friends who will place the mitre upon their brows and call them Right Rev. Bishops of the Church, but as soon as they go to show that they have charge of GOD's heritage, say no! you have no power; we are your masters; thus far shalt thou go and no farther! Sir, they will make of them mere pageants; they will set them up on high, clothed with all the badges of Episcopal power; they will then pass before them, and bending the knee cry "All hail, Fathers in GOD;" but if they extend the sceptre of office and exercise appropriate functions, the cry is heard, nay! ye are but servants! Well may they say, "Save us from such friends." Sir, Episcopacy is a conservative principle, and under GOD to it we owe our safety and peace in these troublous times, when the powers of the heavens are shaken; when heresy, disorganization and confusion are convulsing all other denominations; when they are beginning to feel their weakness and stretching out their hands for help,—I have no idea in such radical times to tear away our bulwarks of defence, and fetter the exercises of that power which has been the means of preserving peace and prosperity in our borders for so many ages. Thus guarded as we are by the ordinances of GOD, we have no need to come to the civil institution of the land and ask for aid; but, Sir, the time is hastening onward when institutions upheld by civil compact, when the civil power itself, will tremble and shake and stretch out its hands to the Church of GOD for assistance, and come and seek for admission into the ark, which, amid all change and confusion, is upheld and guarded by him who is King of kings and Lord of lords.

It is said that the situation of a bishop exercising an absolute veto would be so unpleasant, that in kindness we should keep such power from him. This would act as a restraint and be an effectual check upon an arbitrary exercise of that power. No bishop would exercise it unless urged by cogent reasons, and then surely he should have it in his hands.

But it is urged, he may be an obstinate man. It is true there may be obstinate bishops, but suppose he is. Is it not better to bear the evils which may result during the short life-time of one man, and leave the event to Him who causeth the wrath of man to praise Him, than to sacrifice a single principle? As a choice of evils, it would be better to give the Bishops a veto. An allusion has been made to unworthy men having the office of bishop. True, we have seen it in the corrupt days of the Church. The mitre may be placed upon the brow of such, but it cannot dignify the man. It will glitter but shed no halo of glory *there.* It will only shine a more conspicuous mark of infamy and vice and wickedness. Adjourned till 5 o'clock.

INTELLIGENCE.

BISHOP BROWNELL'S VISITATION.

THE Right Rev. Bishop Brownell purposes, by Divine permission, to visit the following parishes during the month of September.

Sunday, Sept. 27, Lichfield, 10, A. M.; —, Watertown 3, P. M.

THE Rev. E. E. Beardsley, late a tutor in Washington College, has accepted a temporary call to the Rectorship of St. Peter's Church, Cheshire.

Consecration.—On Thursday, the 10th inst., we attended the consecration of the new church in Lonsdale village, R. I. It is a most beautiful structure, of the Ionic order, about 75 feet long by 53 wide. Four years had elapsed on the 20th of June last, since the first spade full of earth was removed to lay the foundation of the first building in this now flourishing and considerable village of Lonsdale; and now, our Church is established there, embracing more than forty communicants, and drawing to her services on each occasion of public worship a congregation of 300 persons, and a large and beautiful church edifice is completed for their accommodation. "This is the LORD's doing, and it is marvellous in our eyes."

In the afternoon, the Rev. Mr. Cooke, under whose devoted and eminently successful labors, this flourishing parish has grown up, was admitted to the holy Order of Priests. The services of the morning were so long, that we anticipated a comparatively thin audience; but the house, if possible, was more thoroughly filled than at the previous service; not only were all the aisles thronged, but the step around the chancel rail was completely lined. The imposition of hands was necessarily performed within the railing. The Rev. Dr. Crocker preached; and seldom have we listened to so clear an unfolding of what should be the great theme of the minister of the LORD JESUS.

The Bishop was assisted in the administration of the communion by the Rev. Mr. Munro. More than one hundred, we should judge, partook of the sacred emblems. The services of this interesting occasi[illegible] not yet concluded. At a third [illegible] the Bishop administered confirmati[illegible] twelve individuals. Prayers were read [illegible] Mr. Howe, the lesson by the Rev. Mr. Brown. The Bishop delivered, in the evening, one of his choicest discourses, on the text, "Simon, I have somewhat to say unto thee!" Although not specially alluding to the solemn initiatory rite by which the candidates were about to seek admission to the Lord's table, it was admirably adapted to impress them with the solemnity, extent, trials, and rewards of Christian duty. Within the last eighteen months, confirmation has been administered to forty-six individuals in this young parish; all of whom it is hoped are born, not only into the visible, but the spiritual kingdom of GOD.—*Christian Witness.*

Ordination.—The Rev. Samuel G. Litton, minister of Immanuel Church, La Grange, Tennessee, was ordained Priest at Jackson, Tennessee, by the Right Rev. Bishop Otey, on the 14th of July, during the session of the late Tennessee Convention.

Bristol College.—A most favorable opportunity occurs at the present time to promote the interests and further the plans of this institution. We would remind our readers that a subscription of $10,000 has been partially pledged, on condition that the remainder be subscribed before the 1st of January, 1836. We trust that this plan will secure the immediate contributions of many who have intended giving their aid at a period when it could accomplish the greatest amount of good. The present is an occasion which calls for the exercise of their liberality. The sum proposed is for the erection of buildings indispensable to the efficiency of the institution. Students not yet admitted have been looking to it with the hope that the enlargement of its accommodations would enable them to enjoy the benefits of its excellent system of discipline and instruction. We trust that there are too many in our community who appreciate its value to permit such hopes to be disappointed.

It must be remembered, moreover, that the success of this plan will ensure to the college a subscription of $500 per annum for five years, for its general purposes, from a benevolent individual, with whom doubtless others will be found to unite. We trust that the first step in these important measures will be promptly and zealously taken, and that the course of the institution will henceforth be onward in a smooth and prosperous path.

Board of Missions.—The proceedings of the Board of Missions, which we copy from the Missionary Record, will be read with interest. We designed giving in connection with them the names of the Board of Missions, &c., but not being able to obtain a correct list, must defer it for the present.

Correction.—In the notice of the proceedings of the General Convention of the 28th of August, in the Episcopal Recorder, is the following paragraph:

"The Rev. Mr. Lee, of Virginia, moved that a committee should be appointed to prepare a canon allowing a clergyman to demand a trial, when he shall think himself wronged by his diocesan. The House consented."

The proposition of Mr. L., had no special reference to a "diocesan," but, to the case of a clergyman suffering from charges from "*any source.*"

Bishop McIlvaine's Missionary Sermon.—The very eloquent and able discourse of the Bishop of Ohio, recently delivered before the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, has been published in Philadelphia.

MARRIED,

AT New-York, on Wednesday evening at St. Thomas' Church, by the Right Rev. Bishop Onderdonk, the Right Rev. Benjamin B. Smith, Bishop of Kentucky, to Harriet L. Douglass, daughter of Seth P. Staples, Esq., of New-York.

NOTICE.

A MEETING of the Corporation "for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New-York," will be held in the City of Utica, on Friday, the 2d of October, A. D. 1835.

EVAN M. JOHNSON, *Sec.*

STANDING COMMITTEE OF THE DIOCESE OF NEW-YORK.

SEPT. 21, 1835.—The canonical certificate was this day granted and signed in favor respectively of the following named applicants:

For Priest's Orders.—Rev. George Bridgeman and Rev. Hilliard Bryant.

For Deacon's Orders.—Henry Payne.

For Admission as a Candidate for Orders.—Isaac Swart.

A meeting of the Committee will be held in Trinity Church, Utica, on Wednesday, the 30th inst. at 8 o'clock, P. M.

W. CREIGHTON, Secretary.

NOTICE.

THE Vestry of St. Bartholomew's Church, (under the Rectorship of the Rev. Charles V. Kelly,) having hired the Church on the corner of Delancey and Chrystie streets, give notice that Divine service will be regularly held in that place at the usual hours, commencing on Sunday next, the 27th inst. until the completion of their edifice.

CONNECTICUT CONVENTION.

THE next Annual Convention of the Diocese of Connecticut, will be held in Christ Church, Middletown, on Tuesday, the 13th day of October, at 10 o'clock, A. M.

By order of the Bishop,
JACKSON KEMPER, Secretary.

Norwalk, Aug. 25th 1835.

⁂ The Editor of the Episcopal Recorder is requested to insert the preceding notice.

BRISTOL COLLEGE—NOTICE.

THE ensuing term will commence on the 30th inst. Candidates for admission are expected to make early applications.

Sept. 5, 1835. CHAUNCEY COLTON, President.

Calendar.

SEPTEMBER.
27. 15th Sunday after Trinity.
29. St. Michael and All Angels.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society acknowledges the receipt of the following donations since his report of the 16th instant.

From the "Association of St. George's Church, New-York, for the Promotion of Christianity," by the hands of the Rev. Dr. Milnor, *three hundred dollars*, for the use of the Greek Mission, - - - - - - -	$300 00
From the same Association, and by the same hand, *two hundred dollars*, for the use of the Mission at Green Bay, - - - -	200 00
From the Family Mite-box *five dollars*, -	5 00
	$505 00

JAMES SWORDS, *Agent, &c.*

Sept. 23, 1835.

AUXILIARY NEW-YORK BIBLE AND COMMON-PRAYER BOOK SOCIETY.

THE subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, acknowledges the receipt of *ten dollars* from a lady, a member of St. Luke's Church, New-York, by the hands of Mr. Floyd Smith.

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane and 134 Christopher-street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber, as Treasurer of the Protestant Episcopal Tract Society, acknowledges the receipt of the following sums:—

1835.		
Sept. 21.	A donation from a lady, a member of St. Luke's Church, New-York, by the hands of Mr. Floyd Smith, - - -	$10 00
22.	A donation from the Association of St. George's Church, New-York, for the Promotion of Christianity, per the Rev. James Milnor, D. D. - - -	100 00
	From two annual subscribers, - -	2 00
		$112 00

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

Sept. 23, 1835.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

SINCE the last acknowledgment the Treasurer has receiv[illegible] through the hands of Bishop Smith, [illegible]plete a donation

From W. W. Chester, E[illegible] New-York of $1,000, for the library of the Institution,) - -	$200 00
From Mr. James Roach, - - - -	3 00
	$203 00

GENERAL P. E. SUNDAY SCHOOL UNION.

New-York, Sept. 22, 1835.

THE subscriber has unfeigned pleasure in acknowledging the receipt of the following letter, with its enclosure of two hundred dollars, one hundred of which is passed to the credit of the Stereotype Fund, and one hundred applied to the payment of the debt of this "Union."

FLOYD SMITH, *Treasurer.*

Floyd Smith, Esq., Treasurer of the General Protestant Episcopal Sunday School Union.

DEAR SIR,—I have the pleasure to enclose you a draft on B. L. Woolley, Esq., Treasurer of the Association of St. George's Church, New-York, for the promotion of Christianity, for two hundred dollars, to be appropriated as therein specified, in redemption of the pledge given by me at the public meeting in St. Paul's Church, Philadelphia.

Very truly and respectfully yours,
JAMES MILNOR.

St. George's Parsonage, Sept. 22, 1835.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending September 24th, from the following persons, viz.

Isaac N. Whiting—P. E. Demill, *with remit.*—Rev. Robert A Hallam, *with remit.*—Rev. Joseph Williams—Bishop H. U. Onderdonk—Rev. John Brown—Rev. E. E. Beardsley—Wm. Megan—Rev. John F. Messenger—Archdeacon Wix, of Newfoundland—Postmaster Arlington, Vt.—Rev. Dr. Kemper—Joseph Gill—Rev. George Allen—Postmaster, Columbia, Ohio—Rev. John Juce Jones, Antigua.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. Samuel Fuller, jun.—Postmaster, Belville, New-Jersey—J. A. Wharton—Rev. K. Medcalf—John C. Pechin—L. A. Gridley—James M. Steed—C. Stimpson, jun.

WANTED,

A Private Tutor, who is a classical scholar, to teach a youth in a family residing but a few miles from this City. Recommendations will be required. Address, Box 554, Post Office.

SEMINARY FOR YOUNG LADIES, CHESHIRE, CONN.

THE winter term of this Seminary will commence the 17th of October.

Tuition for term of twenty two weeks.

Common English Studies, - -	$6 00
Higher English Studies, - -	9 00
French, - - - - -	9 00
Latin, - - - - - -	9 00
Music, (including use of the instrument,)	18 00
Drawing and Painting, - -	10 00
Oil Painting included, - -	15 00

Board can be obtained in the family with the Principal, and other families, at $1 50 per week, exclusive of washing, fuel, and lights.

As the number of boarders in the family with the Principal is limited to eight, it is necessary that all who wish board with her should make early application.

It is expected that all who enter the Seminary will continue till the close of the term, and no deduction will be made for absence, except in case of protracted illness. Pupils will be admitted at any time during the term, and will be charged only from the time they enter.

References—Rev. E. E. Beasley; B. Beach, Esq., Cheshire, Conn.; Right Rev. Bishop Brownell; Rev. Dr. Wheaton, President of the Washington College, Hartford, Conn.; Rev. Dr. Judd, New-Haven, Conn.; the Rev. William Jarvis, Chatham, Conn.; Rev. Dr. Turner; Rev. Dr. Anthon; Rev. Dr. Hawks; Floyd Smith, Esq., New-York.

September 15th, 1835.

UNIVERSITY OF THE CITY OF NEW YORK.

THE approaching term will oommence on Monday the 5th of October next. The examination of candidates for admission will be held on the previous Wednesday, and on the succeeding days in the same week, at 10 o'clock, A. M.

Gentlemen who contemplate joining the class of resident graduates, are requested to apply to the Chancellor during the week appointed for the examination of candidates.

The term will be opened and the examination held in the new building now erected for the University on Washington-square. All the lecture rooms required by the classes will be in readiness within the course of a few days; and the Janitor will be in daily attendance from and after Monday, the 28th instant, to point out the apartments of the several officers to those who may wish information respecting them.

J. M. MATTHEWS, Chancellor.

New-York, Sept. 20th, 1835.

To an Infant.

Ah cease thy tears and sobs, my little life!
I did but snatch away the unclasp'd knife:
Some safer toy will soon arrest thine eye,
And to quick laughter change this peevish cry!

Poor stumbler on the rocky coast of wo,
Tutor'd by pain each source of pain to know!
Alike the foodful fruit and scorching fire
Awake thy eager grasp and young desire;
Alike the good, the ill offend thy sight,
And rouse the stormy sense of shrill affright!
Untaught, yet wise! 'mid all thy brief alarms,
Thou closely clingest to thy mother's arms,
Nestling thy little face in that fond breast
Whose anxious heavings lull thee to thy rest!
Man's breathing miniature! thou mak'st me sigh—
A babe art thou—and such a thing am I!
To anger rapid, and as soon appeased,
For trifles mourning, and by trifles pleased,
Break friendship's mirror with a techy blow,
Yet snatch what coals of fire on pleasure's altar glow!

O thou that rearest with celestial aim
The future seraph in my mortal frame,
Thrice holy faith; whatever thorns I meet,
As on I totter with unpractised feet,
Still let me stretch my arms and cling to thee,
Meek nurse of souls, through their long infancy!

Coleridge.

From the Eclectic Review.

PARALLEL BETWEEN THE KARENS AND THE JEWS—THE DEIFIED PRAYER-BOOK.

The Karens are a wild and ignorant race of men, scattered in prodigious numbers over all the wilds of Aracan, Burmah, Martaban, Tavoy, Mergui, Siam, and other countries. They live in places almost inaccessible to any but themselves and the wild beasts,—differing most essentially from the other inhabitants of the abovenamed countries, with a peculiar physiognomy, a peculiar language, peculiar mental and moral qualities and characteristics. They had no written language, and of course no literature, until Mr. Wade, one of the missionaries of the American Baptist Board, reduced their language to writing. But they abound in curious traditions, handed down from generation to generation, in the form of both prose and poetry. Amongst other traditional stories is this:—that when some superior being was dispensing written languages and books, to the various nations of the earth, a surly dog came along and drove away the Karens, and carried off their books. Because of their singular habits, their ignorance and want of written language, they are called *Wildmen* by the Burmans. Mr. Boardman supposed that they were atheists,—but incorrectly; for although we find among them few traces of religious belief, it is evident from the tradition just related, and from the discoveries of Mr. Mason, a missionary now amongst them, that they have a tolerably clear conception of a Supreme Being. They are not, however, idolaters. Their simplicity of life may be learned from the short inventory of the chattels and personal property which constitute their domestic wealth. These are, a box of betel made of bamboo, a little rice, a basket, a cup, two pots, a spinning-wheel, a knife, an axe, a mat, a few buckets, and a moveable fire-place. This is their whole array of valuables. They manufacture an intoxicating liquor, and are much addicted to intemperance. Too idle and effeminate to be quarrelsome, they are peaceful and mild in their disposition and habits, and being persecuted and trampled on by their haughty neighbors, they are driven together by community of suffering, and attached by brotherhood in misfortune.

A more extended notice should be given to those circumstances which have led to the conjecture that the Karens are of Jewish original.

At the request of the English commissioner, Mr. Mason, who had been much amongst the Karens, communicated to him the following results of his observation and inquiry in regard to them. Their countenance is decidedly Jewish; the beard is worn long by many of them; and their dress, differing from that of surrounding nations, is precisely like that of the Hebrews, both in texture, fashion, and mode of wearing. But it is their remarkable traditions which most strikingly indicate an affinity with, if not a descent from, the Hebrew race.

These traditions have been preserved, like the poems of Ossian, by fond memories delighting to revive the recollections of former glory and prosperity;—repeated by grandsires at eventide to their listening descendants, and sung by mourners over the graves of their elders.

They believe in a God, who is denominated Kŭ-tsa, or great Lord,—and Yu-wah, or Jehovah. That this last word is identical with the Hebrew Jehovah, seems very probable. We know not how the original word in Hebrew was pronounced. The Greek writers spelt it thus, ΙΑΩ. With the Masoretic pointing, and dropping the syllable, as Bishops Hare and Lowth both do, we have the Karen word Yu-wah. Like the Jews, the Karens regard this word as sacred, and fear to utter it. They repeat a verse containing this sentiment:—

"God created us in ancient time,
And has a perfect knowledge of all things:
Call him not Yu-wah, but call him Pu;—(great ancestor;)
When men call his name, he hears!"

With regard to God's attributes, their belief is thus expressed:—

"God is unchangeable and eternal:
He was in the beginning of the world:
The life of God is endless:
A succession of words does not measure it."

They believe in the existence of heavenly beings, who have never sinned, and who are the angels or messengers of Deity. The following beautiful verse is a part of one of their old poems:—

"The sons of heaven are holy,
They sit by the seat of God:
The sons of heaven are righteous,
They dwell together with God,
They lean against his silver seat."

Satan, or a sinful and fallen angel, enters into their company of supernatural beings. The following stanza might be mistaken for the production of David, or Isaiah:—

"Satan in days of old was holy,
But he transgressed God's law:
Satan of old was righteous,
But he departed from the law of God,
And God drove him away."

Another of their traditional relics, in the prosaic form, is thus expressed: "O children and grandchildren! in the beginning, God, to try man, whether he would or would not observe his commands, created the tree of death and the tree of life, saying, concerning the tree of death, 'Eat not of it!' He wished to see whether man believed. Not believing, he ate of the fruit of the tree of death; and the tree of life God hid. Because the tree of life has been hidden, men have died ever since that time." The Karens say, that Satan tempted woman to eat the forbidden fruit of the tree of death.

They also believe that woman was made from the rib of man. The dispersion of Babel is thus described:—

"Men were all brethren:
They spoke the language of God:
But they disbelieved the language of God,
And became enemies to each other.
Because they disbelieved God,
Their language was divided:
God gave them commands,
But they believed him not,
And divisions ensued."

And the ultimate fate of the earth, to which frequent allusions are made in their poetry, they say, will be destruction by fire.

Their religious code embraces the following scriptural duties: viz. love to God, prayer, repentance, abstinence from idolatry, honor to parents, which last is thus declared:—

"Respect and reverence your father and mother; for, when you were small, they did not suffer so much as a moscheto to bite you. To sin against your parents is a heinous crime."

It also includes love to others,—alms-giving,—universal benevolence,—love to enemies,—patience and humility;—and, like the Scripture, it forbids murder, robbery, theft, adultery, lying, profanity, idleness, covetousness, avarice, intemperance, anger and revenge. The following precept seems to have been drawn fresh from the sermon of Christ on the mount:—"O children and grandchildren! if a person strike you on the face, he does not strike you on the face; he only strikes on the floor: therefore, if a person strike you on one cheek, give him the other to strike."

Respecting their own nation, the Karens say that God formerly loved it above all others, but that on account of its sins he punished it, and reduced its inhabitants to their present condition. "But," say they, "God will again have mercy on us: God will save us again." "O children and grandchildren! the Karen will yet dwell in the city with the golden palace;—the Karen king will yet appear, and when he arrives there will be happiness.

"Good persons, the good,
Shall go to the silver city:
Righteous persons shall go
To the new town,—the new city!"

"When the Karen king arrives,
There will be only one monarch:
When the Karen king comes,
Rich and poor will not exist!"

"When the Karen king arrives,
Every thing will be happy:
When the Karen king arrives,
The beasts will be happy:
When Karens have a king,
Lions and leopards will lose their savageness!"

Abundance of quotations from their unwritten literature might be made to illustrate the similarity which exists between the Karens and the Jews, and to show that they are a most remarkable race of men. But enough has already been laid before our readers to excite curiosity, and direct the attention of philosophic as well as religious inquirers to this hitherto unknown race.

Such being their character, condition, and religious notions, it cannot surprise us, that when they heard of the religion of Jesus Christ from Mr. Boardman, they were ready to admire and embrace it. Immediately after his arrival in Tavoy, he was visited by some of the neighboring Karen tribes, who were able to converse in the Burman tongue, and who listened with the simplicity and candor of children to his conversation, and displayed so great a willingness to adopt Christianity, that he was led to question their sincerity. He could not readily believe that a people so barbarous, so far removed from all Christian countries, and who seemed to him wholly irreligious, were sincerely gratified to learn the story of the Gospel, and adopt the religion of Jesus. To us, who now know more about them, it seems by no means strange that they were thus affected.

The few Karens who first called on Mr. B. soon returned to their mountain fastnesses, and circulated the thrilling news that a teacher, from a strange and far distant land, had come to preach a new religion,—a religion that told of one God, of a Saviour, of a pure and peaceful and holy life, of love to God and love to man, of an immortality, and of a heaven of blessedness. The glad tidings ran, like fire upon the mountains, from village to village, and was every where hailed as the dawning of a long-expected day,—the day when the poor Karens should once more have a national faith,—a religion answering to the traditions of their fathers.

From far distant hills, and remote valleys and forests, Karen inquirers flocked to Tavoy, and thronging around *the teacher*, hung upon his lips, and eagerly listened to his instructions, and manifested child-like pleasure and credulity in receiving as true all his assertions. Mr. Boardman was amazed;—he knew not what to believe or think. They urged him to come up into their wild hills, and visit them; and promised that he should be welcomed as a messenger of joy. They told him many singular stories, and among others this: That more than ten years before, a man in a strange dress came among them, and preached a strange doctrine, and left among them a book in a strange language, which he ordered them to worship, telling them also, that there was but one living and true God. After he went away, they remembered and believed his words; they appointed a priest to take charge of the sacred volume, of which they did not know even the language; and they continued, in defiance of severe persecution by the Burmans, to obey their unknown teacher, and worship the book and the one living and true God.

Mr. Boardman's curiosity was aroused: he requested them to bring and show to him this sacred book; and they readily promised to do so. Their compliance was delayed, first by the sickness of the person who acted as priest or guardian of the mysterious volume, and next by the floods which in the rainy season of the year completely cut off the City of Tavoy from the Karen villages. It was not till September that they succeeded in gratifying Mr. Boardman's wishes. Early in September, on returning home one day from his house of public worship, (zayat,) he found his dwelling thronged with Karens, who informed him that the teacher had arrived with THE BOOK, the much venerated book. He called them up and inquired what they wished;—when the teacher came forward, and thus replied:—"*My Lord*, your humble servants have come from the wilderness to lay at your lordship's feet a certain book, and to inquire of your lordship whether it is good or bad, true or false. We, Karens, your humble servants, are an ignorant race of people; we have no books, no written language; we know nothing of God or his law. When this book was given us, we were charged to worship it, which we have done for twelve years. But we know nothing of its contents, not so much as in what language it is written. We have heard of the Gospel of Jesus Christ, and are persuaded of its truth, and we wish to know if this book contains the doctrine of that Gospel. We are persuaded that your lordship can easily settle that question, and teach us the true way of becoming happy." Mr. B. requested them to show the book, when the old man opened a large basket, and having removed fold after fold of wrappers, he handed out an old tattered duodecimo volume;—it was an English copy of the *Prayer-book and Psalter!* For twelve years had this little work been made an object of ignorant worship.

The deified book, through the politeness of the Baptist Missionary Board, now lies before the writer of this article. It is covered with coarse blue cotton cloth, and wrapped about with a long strip of muslin, white, striped, and rudely embroidered. The volume has lost both its covers, and several of the outside pages at each end; but fortunately the title-page to the Psalms, toward the close, is in good preservation. The gilding of the leaves is only partially injured. It is a pleasing and singular fact, that, in its present condition, the volume commences with the collect for *the Epiphany, or the manifestation of* Christ *to the Gentiles.* The title-page to the Psalms reads thus:—

"The whole Book of Psalms, collected into English metre, by Thomas Sternhold, John Hopkins, and others; conferred with the Hebrew; set forth and allowed to be sung in all churches, of all the people together, before and after morning and evening prayer; and also before and after sermons; and moreover in private houses, for their godly solace and comfort; laying apart all ungodly songs and ballads, which tend only to the nourishing of vice, and corrupting of youth. Oxford: &c. &c. MDCCCVI."

Within the leaves we find, in the writing of Mr. Boardman himself, the following short account: "This Book of Common Prayer, with the Psalms, was, for about twelve years, an object of religious veneration to a company of Wildmen (Karens) in the Province of Tavoy. They knew nothing of its contents,—not even in what language it was composed,—but, as they were taught by the person who gave it to them, they paid it an ignorant but supreme worship, till, hearing of our arrival in Tavoy, they brought it forward and presented it to me, accepting in its stead a version of a part of the Psalms in the Burman language, which they partially understand. Some of them have since embraced the Gospel, and are desirous of being baptized. The book is now forwarded to America, to be deposited in the Museum of the American Baptist Board of Foreign Missions. *Tavoy, March 25th, 1829.*"

It were vain to conjecture how this little book found its way into the heart of the Tavoy forest, where it was found, as never book before was seen, elevated into an object of religious adoration. But one cannot help wondering whether it was left with the Karens by a really pious Englishman, its owner, whose instructions were misunderstood, or by some profane scoffer, who was willing to try the experiment of furnishing a barbarous tribe with an object of sacred respect, and left his prayer-book as the first thing that came to hand for the purpose. We scarcely hope to see the mystery solved.

From the Correspondence of the New-York Observer.

LADY ESTHER STANHOPE AND MR. DE LAMARTINE.

Bolbec, (Lower Seine,) April 7, 1835.

Mr. de Lamartine having arrived in the country where this extraordinary woman resided, desired to see her, but this was a difficult matter; for Lady Esther refused all communication with English travellers, with women, with even the members of her own family. The French poet resolved, however, to ask an interview, and wrote her a letter commencing as follows:

"My Lady,—A traveller like yourself, a stranger as you are in the East, come like you to view nature, her ruins, and the works of God, I have arrived in Syria with my family. I should reckon among the most interesting days of my journey that on which I should be acquainted with a woman who is herself one of the wonders of the East I visit."

The request of Mr. de Lamartine was received favorably, and climbing the steep heights of Libanus, he reached the dwelling of Lady Stanhope. About three or four o'clock in the afternoon, he was introduced by a small negro child of six or eight years into the parlor of this lady. So dim was the light, that he could hardly distinguish the majestic and mild features of that fair person as she rose in oriental costume, from the divan, and advanced to him extending her hand. Lady Esther appeared to be about fifty years old.

"You have come a great distance to see a hermit," said she to him. "I receive few strangers; hardly one or two a year; but your letter pleased me, and I wished to be acquainted with a person who, like myself, loves God, nature and solitude. Something, besides, told me that our stars were friendly, and that we should agree mutually. I am glad to see that my anticipation has not deceived me, and your features which I see now, and the sound of your footsteps as you traversed the hall, sufficiently indicate your character, and I do not repent of having desired to see you. Be seated, and let us talk; we are already friends."

"How," said I to her, "my Lady, do you honor so soon with the name of friend, a man whose name and history are entirely unknown to you? You are ignorant who I am."

"True," she replied, "I don't know who you are as regards the world, nor what you have done while living among men; but I know already what you are before God. Take me not for a fool, as the world often calls me; but I cannot help speaking to you with an open heart. There is a science now lost in your Europe, a science which sprung up in the East, and has never perished, but still lives here. I know this science. I read in the stars. We are all children of one or other of these celestial fires; they preside over our birth, and their happy or malign influence is written in our eyes, on our brow, in our features, in the lines of our hand, in the form of our foot, in our gesture, in our step. I have seen you but a few minutes; yet I know you as if I had lived an age with you. Shall I reveal you to yourself? Shall I tell your fortune?"

Mr. de Lamartine declined politely the offer of Lady Stanhope, saying that he had no need of a revelation to know that he was nothing himself but corruption, infirmity and wretchedness. "As to the secrets of my future being," added he, "I believe I should offend the Deity who conceals them from me, if I should ask to know them of a creature."

"No matter, then," replied Lady Esther, "believe as you please. For myself, I see plainly that you are under the influence of three lucky, powerful and good stars, who have endowed you with similar qualities, and which conduct you to an end, that I could, if you wished, point out to you now. God has led you here to enlighten your mind; you are an inquisitive and benevolent man, needed as an instrument for works soon to be accomplished among men. Do you believe the kingdom of the Messiah is come?"

"I was born a Christian," was the reply.

"A Christian!" she replied, humorously; "so am I a Christian! But has not he whom you call Christ, said: 'I speak to you now in parables; but he who cometh after me shall speak to you in spirit and in truth.' This is he whom we expect! This is the Messiah not yet come, but who is not far off, whom we shall see with our eyes, and for whose coming the world is ready! What do you answer? How can you deny or distort the very words of our Gospel, which I have cited? What are your reasons for believing in Christ?"

"Excuse me, Madam, from entering with you into such a discussion; I do not allow it even with myself. There are two lights for man; one enlightens his mind, and may be discussed, and be doubted of, for it often leads to error; the other enlightens the heart, and never deceives; for it is at once both evidence and conviction, and for us, miserable mortals, truth is but conviction. God alone knows the truth otherwise, and as truth; we only possess it as faith! I believe in Christ, because he has brought to earth the most sacred, efficient and divine doctrine which ever illumined the human mind. A doctrine so heavenly cannot be the fruit of deception and falsehood. The Christian says, as reason says, doctrines are known by their effects on the life, as a tree is known by its fruits. The fruits of Christianity (I speak of its fruits hereafter, rather than those defective fruits of this life,) are infinite, perfect and divine; therefore, the doctrine itself is divine; therefore, its Author is a divine Word, as he calls himself. Thus you see why I am a Christian; you see all my religious controversy with myself; with others I have none; you need not try to convince a man of what he already believes."

"But," she replied, "do you find the social, political and religious world well arranged? and do you not feel, what every one feels, the need of a Redeemer, the Messiah whom we soon expect?"

"Oh! that is another question. No one more than I suffers and groans in the general groaning of nature, of men and of society."

The conversation continued on the same subjects between Lady Stanhope and Mr. de Lamartine. She told him that he was a poet, that she saw this in his eyes and his forehead; and yet she had never heard before of the name of Lamartine! She led him into her garden, where nothing profane was allowed to enter.

"Fate," said she to him, "has sent you here, and a surprising sympathy between our stars prompts me to confide to you what I conceal from the profane. Come, I wish you to see with your own eyes a prodigy of nature, the destiny of which is known only to me and my followers. The prophecies of the East have announced it for ages, and you shall judge for yourself if these prophecies are not accomplished."

She opened a gate in the garden which led to a small interior court, and Mr. de Lamartine perceived two magnificent Arabian mares, of a superior breed and rare perfection of form.

"Approach," said she to him, "and look at this bay mare; see if nature has not fulfilled in her what is written of the ass which should carry the Messiah: *she shall be born saddled?*"

In fact, this beautiful animal did exhibit a caprice of nature odd enough to delude the vulgar credulity of a half barbarous people. The mare had, near the shoulders, a cavity so large and deep, and so like the shape of a Turkish saddle, that she might be said truly to be born saddled; and if there had only been stirrups, might have been rode without any other saddle. The mare seemed accustomed to the admiration and respect paid her by Lady Stanhope and her slaves, and to have a presentiment of her destiny; no one had ever mounted her, and two Arabian grooms took care of and watched her constantly, not losing sight of her for a moment. Another white mare shared, with the mare of Messiah, the respect and cares of Lady Stanhope; no one had ever mounted her. The lady did not say to Mr. de Lamartine, but she gave him to understand that she herself should mount the white mare the day she should make her entry, by the side of the Messiah, into Jerusalem reconquered.

The French traveller discoursed with Lady Esther upon several other subjects—aristocracy, democracy, Napoleon; and he always remarked in her an elevated mind and great thoughts mixed with mysticism. The following is his opinion of her:

"She is an extraordinary woman, a modern magician, recalling to mind completely the famous magicians of antiquity: the Circe of the deserts. It seems to me that the religious doctrines of Lady Esther are a skilful but confused mixture of the different religions in the midst of which she has been condemned to live; she is mysterious like the Druses, whose secret mysteries she alone, perhaps, of all the world, knows; resigned like the Mussulman, and like him a fatalist; with the Jew, expecting the Messiah; and with the Christian, professing adoration of Christ and the practice of his pure morality. Add to this the fantastic coloring and supernatural reveries of an imagination heated by solitude and meditation, some communications perhaps with the Arabian astrologers, and you will have an idea of this sublime and strange being, whom it is easier to call fool, than it is to analyse and comprehend. No, this woman is not a fool! Folly, which is easily read in the eyes, is not written in her beautiful and intelligent look; folly, which always betrays itself in the conversation, ever interrupting the chain of thought by sudden and incoherent remarks, is not seen in the conversation of Lady Esther, which is indeed elevated, mystical, and obscure, but well sustained, connected, and pointed. If I might pronounce, I should say she purposely assumes the appearance of a fool. That her folly is only assumed, is indeed plain from the great admiration which her genius has excited and still excites among the surrounding Arab population. To the people of this land of prodigies, to these inhabitants of the rocks and deserts, whose imagination is flaming and misty like the horizon of their sands or seas, the authority of a Mahomet or a Lady Stanhope is necessary! There must be intercourse with the stars, prophecies, miracles, the second sight of genius! Lady Stanhope has had intelligence to perceive this. Then, perhaps, like all persons endowed with superior intellectual faculties, she has deceived herself, and become the first convert to the faith she had made for others. Such is the impression this woman produced on me. I should not be surprised if some part of the destiny she anticipates should be realized: an empire in Arabia and a throne in Jerusalem! The slightest political commotion in the region where she lives would place her there."

When Mr. de Lamartine took leave of Lady Stanhope, she said to him: "No adieu! we shall often meet in this journey, and oftener still in other journeys which we have not planned. Go to your repose, and remember that you leave a friend in the solitudes of Libanus."

She reached her hand to the traveller, who placed it upon his heart, after the manner of the Arabs, and they separated.

I am, &c. G. de F.

From the Christian Guardian.

THE STUDY OF THE SACRED SCRIPTURES.

The comfort of a Christian who neglects the study of the Scriptures is necessarily materially lessened, because whatever pleasure he may derive from the hearing of the word preached, yet if he depends chiefly on this, his faith stands, in a certain sense, in the wisdom of man, and not in the power of God. He ought to search the Scriptures *daily* to learn whether the things which he hears be in accordance with the divine testimony, and then his faith being founded upon a personal acquaintance with the declaration of God, will be less liable to be shaken by the adversary; and his comforts, flowing to him directly from the fountain head, will be sweeter and more enduring. Besides this, "the joy of the Lord is our strength," and if by reason of neglecting the reading of the Scriptures we remain ignorant of their sacred contents, or by a careless and hasty perusal of them, without study and meditation, we fail to extract from them the consolations with which they abound, we are unprepared to encounter the difficulties of a Christian life, and likely to remain so; because reading becomes rather a disagreeable task-work than a pleasurable occupation; and thus our natural aversion to the proper discharge of the duty increases with the improper practice of it. The little interest which is thus derived from the sacred Scriptures tends also to lessen that deep veneration for them to which by their divine origin they are entitled, and we thus insensibly verge toward a practical and destructive infidelity.

But while destitute in a great degree of useful knowledge and desirable consolation, such a one deprives himself of the powerful and necessary incentives to Christian diligence with which the Scriptures of truth abound. These are chiefly the threatenings levelled against the wicked, the promises of present and increasing and eternal blessedness which are held forth to the faithful servant of Christ, and the numerous instances on record of the fulfilment of both the one and the other. We are indeed so prone to grow faint by the way, that we need these things to be constantly fresh in the memory, that they may exercise upon us a stimulating and salutary influence.

The evils resulting to the Church of God from the want of scriptural knowledge in her members are many and alarming. It is the remote cause of many of the disgraceful backslidings which occur, and which, while they bring unmerited reproaches on the cause of Christianity, furnish the enemies of vital godliness with their keenest weapons of satire. Have we not reason to fear that in hundreds of instances temporary excitements of the passions are mistaken for the joy of the Holy Ghost; and that leaving out of view the necessity of practising the great moral duties of Christianity, many form the estimate of their state and character upon the frequency or degree of mental excitement which they experience? This arises from the fact that the mind is not well stored with divine truth. A few vague and indefinite notions of religion have been gathered from other sources, while the sacred treasury has been left unexplored. In order to the proper regulation of the passions and affections of the mind, and the possession of that "peace which passeth understanding," the understanding must be cultivated and improved.

This imperfect acquaintance with the doctrines and duties of religion, throws open the door of the Church to the propagators of heretical opinions, and to schismatics of every description, and leaves her members liable to become the dupes of every visionary or ambitious pretender, who by wresting some portions of the Word of God may seem to clothe his dangerous opinions in a scriptural garb, and who, in the place of sound words addressed to the judgment, substitutes words of "sound and fury signifying nothing," and thus by an evanescent excitement of the feelings of persons of superficial thinking, allures them from the way of truth, and separates them from the communion of the Church in which they might have become useful and happy, and have been prepared to enter into the rest of the saints. Indeed, to this source may be traced most of the evils which afflict the Church of God, and expose her to the ridicule of her enemies; and but little observation is necessary to discover that the religious stability of individuals, and the general peace and prosperity of the Church, can only be secured by her members being in possession of enlarged and scripturally instructed minds.

LAST WORDS OF THE BELIEVER AND UNBELIEVER.

PAYSON.	NEWPORT.
"And now my God is in this room. I see him; and oh, how unspeakably lovely and glorious does he appear, worthy of ten thousand hearts if we had them. He is here and hears me pleading with the creatures he has made, whom he preserves and loads with blessings to love him."	"That there is a God I *know*, because I continually feel the effects of his wrath; that there is a *hell*, I am equally certain, having received an earnest of my inheritance there already in my breast. That there is a natural conscience, I now feel with horror and amazement, being continually upbraided by it, with my impieties, and with all my sins, brought to my remembrance."
"The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its odors are wafted to me; its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it, but the river of death, which now appears but as an insignificant rill that may be crossed at a single leap when God shall give permission."	"My happiness is at an end; and as for my rest to-night, thus I spend the little remainder of my miserable moments. All the ease I expect will be wishing for the day, as in the day time, I wish for the night, with a fearful expectation of my dissolution, and the account I must make upon it."
"The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and larger as he approaches, and now he fills the whole hemisphere, pouring forth a flood of glory in which I seem to float like an insect in the beams of the sun, exulting yet almost trembling, while I gaze on this excessive brightness, and wonder, with unutterable wonder, why God should deign thus to shine upon a sinful worm."	"How heavily my minutes move on! When will be the last breath, the last pulse, that shall beat my spirit out of this decayed mansion, into the desired region of death and hell. Oh! I find that it is just now at hand, and what shall I say now? Am not I afraid again to die? Ah! the forlorn hopes of him that has not God to go to! Nothing to fly to for peace and comfort."

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